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THE LIFE AND MIRACLES

OF

FESHḤA-SĔYÔN

WHO WAS NAMED BY OUR LORD

TAKLA HÂYMÂNÔT.

THE LIFE OF TAKLA HÂYMÂNÔT (Folio 2*a*).

I. The Holy Trinity, throned in glory in heaven.
II. The Angel, symbol of Saint Matthew.
III. The Lion, symbol of Saint Mark.
IV. The Eagle, symbol of S[illegible]
V. The Bull, symbol of [illegible]
VI. Takla-Haymânôt lying pro[illegible]

THE LIFE OF TAKLA HÂYMÂNÔT

IN THE VERSION OF DABRA LÎBANÔS,

AND

THE MIRACLES OF TAKLA HÂYMÂNÔT

IN THE VERSION OF DABRA LÎBÂNÔS,

AND

THE BOOK OF THE RICHES OF KINGS.

THE ETHIOPIC TEXTS, FROM THE BRITISH MUSEUM MS. ORIENTAL 723, EDITED WITH ENGLISH TRANSLATIONS, TO WHICH IS ADDED AN ENGLISH TRANSLATION OF THE WALDEBBÂN VERSION,

BY

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KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES IN THE BRITISH MUSEUM

WITH ONE HUNDRED AND SIXTY-FIVE COLOURED PLATES.

PRIVATELY PRINTED FOR LADY MEUX,
PLATES BY W. GRIGGS, CHROMO-LITHOGRAPHER TO HIS MAJESTY THE KING.
LONDON,
1906.

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Tak/Bud/Lif.

THIS WORK IS DEDICATED

BY

LADY MEUX

TO

H. H. RÂS MAKONNEN, K.C.M.G.,

GOVERNOR OF HARRAR AND THE DEPENDENCIES OF ETHIOPIA.

PREFACE.

The circumstances which gave rise to the publication of this volume are these. On June 29, 1902, His Highness RÂS MAKONNEN, and suite, on the invitation of LADY MEUX, visited Theobalds Park, and spent the day there. Whilst inspecting the Egyptian and other antiquities in the Museum he examined the volumes of illustrated Ethiopic texts which her Ladyship has printed, and he expressed great pleasure and satisfaction thereat. Through his interpreter he stated that he had not known of the existence of such beautifully illustrated and interesting manuscripts in the old language of his country, such as her Ladyship had caused to be reproduced (with the original texts printed in the Ethiopic character, and with English translations), and he expressed a fervent wish that copies of the volumes might be sent to the great churches in HARRAR, the city in which he lives, and where his palace, with its famous row of elephants' tails, is situated, and in ADDIS ABEBA, the capital of the kingdom of His Majesty MENELEK II. The Bishop and the other ecclesiastics who were with him next examined the volumes, and admired the fidelity and accuracy of the coloured plates, and correctness of the Ethiopic type in which the original texts were printed. As these gentlemen were experts in Ge'ez, the ancient language of their country, their opinion was valuable. LADY MEUX offered to present to His Highness a set of her publications, and this offer was gratefully accepted.

In the month of September of the same year LADY MEUX expressed a wish to reproduce an illustrated Ethiopic manuscript of a character which would be of special interest to His Highness, and after due consideration decided to issue an edition of the Life and Miracles of TAKLA HÂYMÂNÔT, and to dedicate it to him. As is well known, the Life of this saint exists in two Versions, viz., the Version of WALDEBBÂ, and that of DABRA LÎBÂNÔS; the former was published by Signor CONTI ROSSINI CARLO in 1896, but of the latter no printed edition of the text or translation existed. For printing the Life of TAKLA HÂYMÂNÔT there were many good reasons, not the least being the fact that his name has always been held in the greatest reverence by the Ethiopians, and that for many centuries he has been regarded by them as the highest type of the Christian ascetic which their country has produced. A tradition, which if not the oldest nevertheless possesses very considerable antiquity, declares that his family sprang from priests of the Levites who ministered in the Tabernacle in the wilderness, and that its members shared in the inheritance which was set apart for the Levites under JOSHUA, the successor of MOSES the GREAT. The same tradition goes on to show that his ancestors played prominent parts in establishing in Ethiopia, first, the Religion of the HEBREWS, and secondly, the Faith of Christ. TAKLA HÂYMÂNÔT was himself the founder, or at all events one of the first great teachers, of Christian asceticism in that country, and he is worthy to be classed with ANTHONY the Great, and MACARIUS, and PACHOMIUS of Egypt. His paternal and maternal ancestors were people of wealth and high social position, and his father ministered in the church of his city ZÔRARÊ, and contributed to it considerable material support. His Christian education as a boy began betimes, and it was continued with such success that CYRIL, Bishop of 'AMḤARÂ, appointed him a deacon of the Church at the age of fifteen; after the death of his parents he resolved to devote himself to the ascetic life, and in the approved fashion relieved himself of all his earthly possessions by giving them to

the poor. During the fifty years of his life which he spent in travelling from place to place, and in living with various communities of ascetics, he gained great knowledge of the conditions under which the people of the country lived, and he became able to fathom such religious instincts as they possessed. The traditions contained in the narrative of his Life which describe the primitive religion of Ethiopia are of great interest, and they show that the people were extremely ignorant and fanatical, that they worshipped snakes, trees, stones, &c., that they were wholly given up to sorcery, and witchcraft, and that they practised magic in the forms in which it is found among the most savage races in North-East Africa. GABRA MASḲAL's Life of TAKLA HÂYMÂNÔT proves that, although numbers of the Ethiopians embraced the Gospel of CHRIST and were baptized, under the influence of the Saint's preaching and the miracles which he worked, their Christianity was only skin deep in many cases, and that they only regarded the cross as the emblem of a magical influence which was superior in its effects to any hitherto known to them, and the words, "In "the Name of the Father, and of the Son, and of the Holy Ghost," merely as a magical formula or word of power. The condition of the minds of the Ethiopians in respect of such matters is well illustrated by the Miracles which are ascribed to TAKLA HÂYMÂNÔT, and for the study of African magic they possess considerable importance.

The incidents in the Saint's life as recorded by GABRA MASḲAL indicate clearly that the development of the spiritual characteristics of his mind took place on the lines of those of the early Egyptian ascetics. He first learned the Scriptures by heart, and all evidence is wanting which would show that he was acquainted with the contents of any book of profane learning. He next embraced poverty voluntarily, and then he taught himself to fast for long periods, to keep vigils, and to pray for hours at a time. He spent many hours each day in making bowings to the ground, and his prostrations each day during one period of his life were

reckoned by tens of thousands. In spite of all this he was a man of action, and we do not find any mention that he cultivated the habit of contemplation. When he lived among a community of monks, he worked harder and longer at grinding corn, and fetched more wood and water, than any of his companions. His natural vigour must have been very great, and the spiritual force within him made him bold enough to smite a "king of "magicians" on his throne, and to smash the idols he worshipped, and to overthrow their altars. When he was nearly seventy years of age he visited JERUSALEM three times, no light undertaking for a man of his years, and he made pilgrimages to all the holy places in Palestine and the Desert of Scete. Finally, he mortified his body by living in a cell only just large enough to hold him when standing upright, and each wall contained two stakes which were placed in such positions that he could neither sit nor lie down to sleep. Having stood in this cell for twenty-two years, one of his legs dropped off, but he continued to stand, on one leg only, for other seven years. TAKLA HÂYMÂNÔT died of the plague about A.D. 370, aged ninety-nine years and eight months, leaving behind him a reputation for ascetic piety which is probably unsurpassed in the annals of Ethiopian saints.

The texts and coloured illustrations of the Life and Miracles of TAKLA HÂYMÂNÔT given in this volume are reproduced from the British Museum MS. Oriental 723. The English translation has been printed on one side of the paper only in order that the plates might be inserted near the various sections of the narrative which they illustrate. The Ethiopic texts will be found at the end of the volume. No attempt has been made to give all the variant readings of the different MSS in the British Museum which contain the Life and Miracles of TAKLA HÂYMÂNÔT, for an examination of them has shewn that they are unimportant; the translation is fairly literal, and it is hoped that the suggestions which have had to be made as to the meanings of certain words are generally correct.

The reproductions of the illustrations have been made by Mr. W. GRIGGS, and in accuracy of detail and colour they leave nothing to be desired; they should form a most valuable contribution to the study of Ethiopian art in the early part of the XVIIIth century. The letterpress has been printed by Messrs. DRUGULIN of Leipzig with characteristic skill.

It is to be hoped that the generous dedication of this volume by LADY MEUX to His Highness RÂS MAKONNEN may be followed by increased interest in the early religious history of Ethiopia.

E. A. WALLIS BUDGE.

BRITISH MUSEUM, August 18th, 1905.

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" CIV. Christ explaining to TAKLA HÂYMÂNÔT the vision of the cloud of light, and of the red and white birds.

" CV. TAKLA HÂYMÂNÔT appointing ELISHA as his successor.

" CVI. Christ receiving the soul of TAKLA HÂYMÂNÔT on the death of the saint.

" CVII. 1. ELISHA is appointed to be TAKLA HÂYMÂNÔT's successor.
2. The birds and beasts devouring the crops of the Monastery of TAKLA HÂYMÂNÔT.

" CVIII. 1. The deacon who was dead declaring that he had seen TAKLA HÂYMÂNÔT in heaven in great glory.
2. TAKLA HÂYMÂNÔT in his mansion in heaven addressing the deacon ʾAMDA MASḲAL.

" CIX. ABBÂ PHILIP succeeds ABBÂ ELISHA in the Monastery of TAKLA HÂYMÂNÔT.

" CX. The Holy Spirit descending upon the grave of TAKLA HÂYMÂNÔT.

" CXI. The withering of the vines of the Archbishop of Jerusalem.

" CXII. The Archbishop dismissing two of TAKLA HÂYMANÔT's monks.

" CXIII. The ABBOT HEZEKIAH at the grave of TAKLA HÂYMÂNÔT.

" CXIV. TAKLA HÂYMÂNÔT appearing to the ABBOT HEZEKIAH.

" CXV. The translation of the body of TAKLA HÂYMÂNÔT.

" CXVI. A monk summoning the congregation by beating a drum.

Plate CXVII. The congregation assembled for the translation of the body of TAKLA HÂYMÂNÔT.

„ CXVIII. The Holy Spirit and the Abbot instructing JOHN KAMÂ concerning the history of TAKLA HÂYMÂNÔT.

„ CXIX. TAKLA HÂYMÂNÔT standing on one leg because the other has dropped off through his standing overmuch.

„ CXX. Celebration of the Festival of TAKLA HÂYMÂNÔT.

„ CXXI. The miracle of the cross of TAKLA HÂYMÂNÔT.

„ CXXII. The healing of the cripple.

„ CXXIII. The making straight of the crooked legs of a man.

„ CXXIV. The casting out of the devil.

„ CXXV. The Miracle of the landslip.

„ CXXVI. The Miracle of the invisible wine.

„ CXXVII. The Miracle of the Fountain.

„ CXXVIII. The turning of water into olive oil.

„ CXXIX. The dough which bred worms.

„ CXXX. The child and the heated oven.

„ CXXXI. The crocodile and the ox.

„ CXXXII. 1. A panther seizing a child.
2. Adjured by the name of TAKLA HÂYMÂNÔT the panther releases the child and takes him home.

„ CXXXIII. The vulture and the meat.

„ CXXXIV. An unbeliever who scoffs is burned to death.

„ CXXXV. The restoration of the meat and drink of Mercurius.

„ CXXXVI. 1. A panther attacking a monk who had unclean desires.
2. The monk repents, and is absolved by TAKLA HÂYMÂNÔT.

„ CXXXVII. 1. A woman drinking water with dust from the saint's grave in it, and bringing forth her child.
2. A barren woman drinks water with dust from the saint's grave in it, and conceives.

3. The woman brings forth her child.
Plate CXXXVIII. 1. A woman drinking rain-water.
2. She brings forth her child.
" CXXXIX. 1. TAKLA HÂYMÂNÔT tells a sleeping man where his property is hidden.
2. The man of Warab finds his goods.
" CXL. TAKLA HÂYMÂNÔT appearing in the church.
" CXLI. Monks passing a river in flood.
" CXLII. 1. The vulture carrying off the cock.
2. The miracle of the birds which had been cooked.
" CXLIII. The scribe writing down the miracles of TAKLA HÂYMÂNÔT.
" CXLIV. TAKLA HÂYMÂNÔT driving out devils.
" CXLV. TAKLA HÂYMÂNÔT assisting a woman in childbirth.
" CXLVI. TAKLA HÂYMÂNÔT drawing out splinters from a man's hand.
" CXLVII. The sacramental bread which turned into dung.
" CXLVIII. 1. The bird carrying the incense.
2. The woman telling the priest how the incense arrived.
" CXLIX. TAKLA HÂYMÂNÔT healing the bed-ridden man.
" CL. A man with a skin disease bathes in a stream and is healed.
" CLI. A horse and a mule tell a sick man to go to the shrine of the saint, and he will be healed.
" CLII. The bird restoring the stolen thread.
" CLIII. 1. The animals refusing to eat the grain of TAKLA HÂYMÂNÔT.
2. The same animals eating ordinary grain.
" CLIV. TAKLA HÂYMÂNÔT healing a man by means of his cross.
" CLV. The hailstorm destroying the grain.
" CLVI. The hailstorm destroying both cattle and grain.

Plate CLVII. TAKLA HÂYMÂNÔT warning the husbandman.
„ CLVIII. The turning of water into olive oil.
„ CLIX. TAKLA HÂYMÂNÔT creating oil.
„ CLX. The vulture and the cock.
„ CLXI. The mule, being adjured by the name of TAKLA HÂYMÂNÔT, refuses to drink.
„ CLXII. The rods used in beating a woman breaking in pieces at the sound of TAKLA HÂYMÂNÔT's name.
„ CLXIIII. 1. The panther attacking a man, and departing to the desert. 2. The breaking of the rods.
„ CLXIV. The healing of a deformed woman.
„ CLXV. The man with the broken shears stung by bees.

ስል፡መንፈሰ፡እግ
ዚእብሔር፡እም
ኔሃ፡መዐልተ፡ወሌ
ሊተ፡ወር ቡብ፡መ
ልዕልቲሃ፡፡ከመ፡ደ
መና፡ብርሃን፡ወከ
መዝ፡ይሄሉ፡ዘልፈ
ብፁዕ፡ውእቱ፡ዘይ
ነብር፡ኀቤሃ፡ወዘ
ይቀውም፡ውስተ፡
አናቅጺሃ፡፡ብፁዕ፡
ውእቱ፡ዘተቀብረ፡
ውስቲታ፡ወዘያስ
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ፋ፡ድኂን፡ለሰብአ፡
ሸዋ፡ዘእንበለ፡ረ
ድኤተ፡ጸሎቱ፡ለ
ተክለ፡ሃይማኖት፡
ወነገርዎ፡ኅቡአ፡ነ
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ሒፎት፡ወዘንተ፡
ብሂሎሙ፡ተሰወ
ሩ፡እምኔሁ፡ወከ
መስ፡ናቅም፡ብዙ
ኃ፡ሰማዕታተ፡በአ
ንተ፡ዕበያ፡ወከብ
ራ፡ለመካነ፡ለአቡ
ነ፡ቅዱስ፡ተክለ፡ሃ
ይማኖት፡ኀደግነ፡
ከመ፡ኢይኑኅ፡ነገ
ር፡ሳዕሌነ፡እስመ፡
ተብህለ፡በስምዐ፡
፪ወ፫ሰማዕት፡ይቁ

ም፡ኵሉ፡ነገር፡ትንብ
ልናሁ፡ለእቡነ፡ቅዱ
ስ፡ተክለ፡ሃይማኖት
ከቡር፡መምህር፡ይ
ድኅነነ፡እምኃይለ፡
ጻላኢ፡ወሀር፡፡ወይባ
ልህነ፡እምእኩይ፡ነገ
ር፡ወእምድድቅ፡ወእ
ምጋኔነ፡ቀትር፡በኵ
ሉ፡ሰዓት፡በረከቱ፡
የሀሉ፡ምስለ፡ፍቁ
ሩ፡ተክለ፡ሃይማኖ
ትለዓለመ፡ዓለም፡እ

The Archbishop dismissing the two monks of Takla Hâymânôt with the assurance that any successor to the throne of the saint is honoured.

(*See chapter CXIV*).

THE LIFE OF TAKLA HÂYMÂNÔT (Folio 5*a*).

PLATE

I. The Crucifixion of Christ on the "place of the skull" (Golgotha)
Virgin Mary, and on the

INTRODUCTION.

GABRA MASḲAL, the author of the Life and Miracles of TAKLA HÂYMÂNÔT which are edited and translated in the following pages, claims that this famous Ethiopian Saint was descended from a very ancient Hebrew family, which was settled in Palestine in the time of SOLOMON, the son of DAVID, King of Israel, and it seems as if the author's intention was to prove that TAKLA HÂYMÂNÔT was connected with the royal House of Israel. The first and second Chapters of the work give two genealogies, one of the Saint, and one of EBNA ḤAKIM, the son of Solomon, and they may be thus tabulated:

Genealogy I	Genealogy II
ADAM	ADAM
SETH	SETH
ENOS	ENOS
CAINAN	CAINAN
MAHALALEEL	MAHALALEEL
JARED	JARED
ENOCH.	ENOCH
METHUSELAH	METHUSELAH

LAMECH
NOAH

10 Generations

NOAH
SHEM
ARPHAXAD
CAINAN
SALAH
EBER
PELEG
REU
SERUG
NAHOR
TERAH

20 Generations

TERAH
ABRAHAM
ISAAC
JACOB
LEVI
KOHATH
AMRAM
AARON
ITHAMAR
GIDEON

30 (29) Generations

ELEAZAR
ABIMELECH
NATHAN

LAMECH
NOAH

10 Generations

NOAH
SHEM
ARPHAXAD
CAINAN
SALAH
EBER
PELEG
REU
SERUG
NAHOR
TERAH

20 Generations

TERAH
ABRAHAM
ISAAC
JACOB
JUDAH
PHARES
ESROM
ARAM
AMINADAB
NASON
SALMON

30 Generations

BOAZ
OBED
JESSE

ABIATHAR	DAVID
ZADOK	SOLOMON
AZARIAS	ʾEBNA ḤAKÎM (see page 10 ff.)
35 Generations	36 Generations

It will be noted that both genealogies agree until the name of JACOB is reached; TAKLA HÂYMÂNÔT's genealogy is then reckoned from LEVI, one of the sons of JACOB, and, after Azarias, continues thus:—

ZADOK ʾĔGZÎʾĔ-MAHAR
LEVI
ḤEZBA-RAʿAYA, *or*, BAGʿÛ
ḤEZBA-WÂHÎ
ʾAKÎN [during his lifetime Christ was born]
SIMEON
ENBARAM, or, ḤEZBA ḲADES } [during his lifetime ABBÂ SALÂMÂ came to Ethiopia]
NEGSHET-ḤEZBÂ
ḤEZBA-BÂRÊḲ, of Dâwent, *or*, BÂḤR ḲAGÂ
TAKLA ḲAʿÂT
ʾAṢḲA LÊWÎ
ḤARBA GÔSHÂ
YAGNÂḤ MASḲAL
YAKNÂʿ DÂWÎT
ZALʿÛL
MÎNÂS
ABBÂ YADLÂ
ḤARBA-GEṢHÊ, *or*, ḤAYWATNA BA-ṢĔYÔN
BAḲUERA ṢĔYÔN, *or*, WAHABNA ʾĔGZÎʾĔ
ḤEZBAR ḲADES, *or*, NAGDA ʾĔGZÎʾĔ
BERHANA MASḲAL, *or*, ʿAKABÎNA ʾĔGZÎʾĔ
ḤAYWAT-BENA, *or*, NÔLAWÎ ʾĔGZÎʾĔ

SÊT
WARADA MEḤRAT
ZAKÂRYÂS
ZAR'A YÛḤÂNNES, *or*, ṢAGÂ ZA'AB
FESHḤA ṢĔYÔN, *or*, TAKLA HÂYMÂNÔT.

This genealogy makes it quite clear that the author of the Life of TAKLA HÂYMÂNÔT believed that the Saint was descended from the ancient Hebrew Patriarchs, but other Ethiopian authorities do not support his view on this matter. The tradition which gives TAKLA HÂYMÂNÔT such a very long pedigree represents the opinion held by the monks of the famous monastic institution called DABRA LÎBÂNÔS, but in the narrative of his life which is known as the "Version of Waldebbâ" the author contents himself with a much shorter pedigree for his hero, and merely gives the names of his ancestors back to the eighth generation. These were:—

YADLÂ, a man of Shawâ (Shoa)
ḤAYWATNA BA-ṢĔYÔN
BAKUERA ṢĔYÔN
ḤEZB ḴADASA
BERHÂN MASḴAL
MASḴAL BENA
ḤAYWATNA BENA
ṢAGÂ ZA'AB, father of TAKLA HÂMÂNÔT (see page 355).

According to the tradition held at DABRA LÎBÂNÔS, it was an ancestor of TAKLA HÂYMÂNÔT who was one of the first to bring the religion of the Hebrew God Yahweh into Ethiopia. We have already seen that TAKLA HÂYMÂNÔT was descended from JACOB, through his son LEVI, and that SOLOMON, King of Israel, was also descended from that Patriarch, through his son JUDAH. Now SOLOMON had a son called 'EBNA ḤAKÎM, whom he made king, and despatched to rule over ETHIOPIA, and he sent AZARIAS, an ancestor of TAKLA HÂYMÂNÔT, with him to act as his priest,

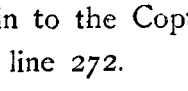
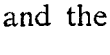
and gave them several copies of the Law to take with them. The mission departed under the protection of the ARK of the GOD of Israel, which is said to have gone with them. What happened to ʾEBNA ḤAḲÎM is not said, but AZARIAS founded a family which tradition declares existed in Ethiopia when the country was visited by FRUMENTIUS and his brother SÎDRÂKÔS, two hundred and fifty-seven years after the Ascension of our Lord. These young men, with their father, came from Jerusalem, and they took up their abode in the house of ʾENBARAM, an ancestor of TAKLA HÂYMÂNÔT; thus the family of the Saint was intimately connected with the advent of the Hebrew Law, and the introduction of the rites of Christianity into Ethiopia. Soon after the newcomers arrived in Ethiopia, the father of the youths was smitten with fever, and died, and the bringing up of FRUMENTIUS and SÎDRÂKÔS devolved upon ʾENBARAM. So soon as FRUMENTIUS was old enough to consider such matters he was surprised to find that the Ethiopians practised the rite of circumcision, and possessed the faith of CHRIST, but he saw no evidence of the existence of the Sacrament of Baptism among them, and that of the Lord's Supper was unknown to them. When he enquired the reason why Baptism and the Eucharist were unknown in Ethiopia, ʾENBARAM told him that his ancestors, *i. e.*, AZARIAS and his descendants, introduced circumcision, and that the faith of CHRIST was brought into the country by the eunuch of CANDACE (see Acts viii. 27). Acting on the advice of ʾENBARAM FRUMENTIUS went to JERUSALEM, and was ordained Bishop of Ethiopia by ATHANASIUS the Archbishop, who became Patriarch about A.D. 326. Before FRUMENTIUS departed to his see, the Archbishop bestowed upon him the name of "SALÂMÂ," and he was henceforth known as "ABBÂ SALÂMÂ," *i. e.*, "Man of peace, God be with thee."

Having thus received authority and power to become a religious teacher, ABBÂ SALÂMÂ departed to ETHIOPIA, "The Country of the Free," A.D. 315, when ʾABRĔHÂ and ʾAṢBĔḤA were reigning. So soon as he

arrived there he made his friend ʾENBARAM a bishop, and gave him a position of spiritual authority second only to his own, and made him to go forth and preach all over Ethiopia, and to baptize men everywhere. Before his death ʾENBARAM handed on his ecclesiastical rank and power to his son, and these duly descended from father to son until they came to YADLÂ, who flourished in the reign of DEGNÂZÂN; this king sent YADLÂ into the country of SHAWÂ (SHOA), together with one hundred and fifty men of noble rank, who were LEVITES, that he might baptize the people there. The efforts of this mission were crowned with such success that one or two hundred thousand people were baptized daily, and churches sprang up everywhere in the province. Whensoever books, or arks, or sacred vessels were required in the churches they were supplied from ʾAMḤARÂ by king DEGNÂZÂN. YADLÂ married a maiden of noble birth in SHAWÂ, and the most famous of his descendants in the eighth generation was TAKLA HÂYMÂNÔT. It is impossible to give the years of the birth and death of this saint, but such evidence as exists suggests that he was born towards the end of the first half of the VIIth century, and died towards the end of the first half of the VIIIth century of our era. Thus, according to one tradition, his ancestors had been priests of the LAW OF MOSES in Ethiopia for nearly one thousand years, and priests of the FAITH OF CHRIST for five or six hundred years more; and as the family had originally inherited some of the land which JOSHUA, the son of NUN, had set apart for the Levites, the members of it who lived in JERUSALEM at that time probably ministered in the Tabernacle. How trustworthy is the tradition which assigns so great an antiquity to the family of TAKLA HÂYMÂNÔT need not trouble us here, but it is interesting as shewing that a number of the followers of the Saint regarded him as a descendant of ABRAHAM, and also as a remote kinsman of the kings of Ethiopia. From a historical point of view no evidence exists to prove correct the assertion of the writer of the Life of TAKLA HÂYMÂNÔT that the rite of circumcision

was introduced into Ethiopia from Palestine by Azaryas, on the contrary it is tolerably certain that it has been practised by the peoples of North-East Africa from time immemorial. The observance of the rite in Egypt was wide-spread, and it can be traced back to the earliest Dynasties, and, as Prof. MASPERO has pointed out, the inscription of King TETA actually mentions a being a title of whom was the "Circumciser."[1] This being so there is little room for doubt that the rite was well-known and practised by the inhabitants of the Eastern Sûdân and Ethiopia, and that when Christianity made its way into the latter country, its teachers sanctioned the continuance of a very ancient custom, the practical benefits of which were obvious.

Passing now to a brief consideration of the principal events in the history of TAKLA HÂYMÂNÔT, we find from the narrative (Page 16) that his father ṢAGÂ ZA'AB had married a maiden called SÂRÂ, who lived in the district of Zôrarê, from which place his ancestor YADLÂ had also taken a wife. She was a beautiful woman, of modest mien and appearance, and her housewifely excellences induced her father-in-law to change her name from SÂRÂ to that of 'ĔGZÎ'Ĕ ḤÂRAYÂ, which signifies, "God hath chosen her." ṢAGÂ ZA'AB and his wife were in the habit of keeping the festival of SAINT MICHAEL with great diligence, and when they did so, they gave food to all the poor and needy in their district; and their piety was so unaffected that they gained the respect and admiration of their fellow citizens. Their lives were, however, clouded by a great sorrow, for they had no son, the lady 'ĔGZÎ'Ĕ ḤÂRAYÂ being barren; and as their prayers for a man-child seemed to remain unanswered ṢAGÂ ZA'AB gave one half of his goods to the Church, and he divided the other among the poor, and set free his slaves.

[1] This being is called Ṭuā , or , and the word translated "circumciser" is *thsebu*  ; it is akin to the Coptic **CEBI**, **CBBE**, and the determinative  is conclusive. See *Recueil, Pyramide du Roi Tetı*, line 272.

Soon after this a certain king called MATALÔMÊ, who ruled over DÂMÔT and over a number of neighbouring provinces, began to persecute the Christians, and he pulled down the churches, and endeavoured to restore the worship of idols. As he was himself mighty in battle, and as his soldiers were generally victorious, the terror of MATALÔMÊ spread throughout Ethiopia, and no governor or head of a tribe dared to resist any demand which he might make upon him; not content with seizing upon the possessions of neighbouring rulers, he called upon them to send their wives to him, and they did so. During one of his expeditions through the country MATALÔMÊ arrived in ṢELÂLESHA, and proceeded to camp round the district wherein ṢAGÂ ZA'AB and his wife lived; he was, no doubt, attracted thither by the fame of the wealth of ṢAGÂ ZA'AB, and by the report of the gifts which he had made to the Church. Watching his opportunity ṢAGÂ ZA'AB fled, but a horseman seeing him trying to escape, galloped after him, and tried to transfix him with a spear; the spear which he hurled after him did not reach him, and the blade of the second caught in his hand, and he could not hurl it at all. Meanwhile ṢAGÂ ZA'AB continued his headlong flight, and, coming to a stream, or lake, he plunged in boldly, intending to escape by diving and swimming under water. So soon, however, as he sank beneath the waves, he found himself in a hollow space, which was in the shape of a tent, and in it appeared SAINT MICHAEL, who bade him be of good cheer. Here he remained for three days and three nights, during which time SAINT MICHAEL informed him that he should become the father of a child who would be a "light unto all the world," and then the Archangel brought him up out of the water, and took him back to his city ZÔRARÊ. When he arrived there he found the city in ruins, and he learned that his wife 'ĔGZÎ'Ĕ ḤÂRAYÂ had been carried off into captivity by the victorious troops of MATALÔMÊ, who, seeing her beauty, took her straightway to their lord, by whom they knew she would be regarded as a most acceptable gift.

When MATALÔMÊ heard of the arrival of the beautiful captive, he ordered that every care should be taken of her, and that she should be well fed and beautifully dressed, until a certain day when he intended to marry her. When the appointed day arrived, sorely against her will ʾĔGZÎʾĔ ḤÂRAYÂ was taken to the temple and to the palace of MÂLBARDÊ, and led in before the assembled nobles to be married to MATALÔMÊ; but at the very moment when the ceremony was being performed, lightnings shot forth from the skies, thunders rolled, the earth quaked, and the woman was snatched away, almost out of the king's grasp, by SAINT MICHAEL, who carried her back to her native city, and set her down at the door of the church wherein her husband was ministering. As the result of the Archangel's intervention one thousand soldiers, and three hundred magicians, died through fear, and MATALÔMÊ himself went mad; for twenty-five years he lost his reason, and he gave orders in his city of an extraordinary character, which his officials pretended to carry out, but did not.

As soon as the Archangel MICHAEL had left the lady ʾĔGZÎʾĔ ḤÂRAYÂ outside the church in Zôrarê, her husband came out and saw her, and was astonished to see there a woman, who, though arrayed in apparel which was ornamented with gold thread and silks of various colours, had neither servants nor handmaidens with her. As she kept her face closely veiled he did not recognize her for a time, but at length, when his wife had satisfied herself that her husband had no intention of taking another wife in place of her whom he imagined to be lost to him for ever, she discovered herself to him; then husband and wife rejoiced greatly in their reunion, and glorified God. That same night, which ushered in the 24th day of the month MAGÂBÎT, ṢAGÂ ZAʾAB and his wife each had a vision, and SAINT MICHAEL revealed to the woman that she had conceived the "chosen child" whom he had told her husband, when he sheltered him in the waters of the lake for three days and three nights, God would give him.

Nine months and five days after his conception TAKLA HÂYMÂNÔT was born, and he was wonderful to behold, for "he was as white as snow "and as red as a rose;" three days after his birth the Holy Ghost descended upon him, and when the child saw Him coming, he cried out, "One is the HOLY FATHER, One is the SON, and One is the HOLY GHOST". Forty days after his birth the child was baptized, and his parents gave him the name of FESHḤA ṢĔYÔN, *i. e.*, "there is joy in Zion," but on the same day SAINT MICHAEL warned them that he should one day bear another name, which, however, was at that time "written beneath the wings "of the Lord of souls." When the child was about fifteen months old a famine came on the land, and want and misery were universal; well-to-do folk, as well as the poor, found their houses empty of food, and ṢAGÂ ZA'AB found that he had nothing wherewith to celebrate the festival of his beloved SAINT MICHAEL. One day whilst his parents were in a state of distress about this matter, the child FESHḤA ṢĔYÔN, who was being nursed by his mother outside the house, made a sign to her to take him indoors, and when she had done so, he made another sign that he wished to have a flour basket, which was well-nigh empty, brought to him. His mother gave him the basket, and as soon as he had touched it, it became filled to overflowing with flour; basket after basket was brought to him until twelve were filled. She next took the oil-jar to him, and having placed the child's hand inside it, and made him make the Sign of the Cross in it, the little oil which was in it bubbled up, as if boiling, and filled the jar. From this jar she poured a little oil into the other jars, and they straightway became filled to the brim. In like manner other jars became filled with salt, and every jar in the house when examined was found to be filled with what was necessary for making a suitable feast in honour of SAINT MICHAEL. By such miraculous means did the child provide meat, and drink, and clothing for his parents throughout the whole period of the famine. On one occasion a certain nobleman visited the

house of ṢAGÂ ZA'AB, but although his wife had food enough to set before him, she had no wine to give him to drink. Bethinking herself of the miraculous power of her child, 'ĔGZÎ'Ĕ ḤÂRAYÂ took him to the side of a tank of water, and when he had blessed the water, and she had caused him to make the sign of the Cross over it, the water straightway turned into wine. The nobleman and those who were with him drank of the wine freely, and when they had finished their meal he sent for 'ĔGZÎ'Ĕ ḤÂRAYÂ, and told her that he had never tasted such fine wine before. The wine continued good for forty days, and all the men of the city drank of it, and it improved every day.

When the child FESHḤA ṢĔYÔN was seven years old, he began to learn the Holy Scriptures, and the meaning of them; he learned quickly and easily, and his memory was a good one and very retentive. He also learned to fast and to pray, and to endure patiently. Eight years later his father took him to GÊRLÔS (CYRIL), Bishop of 'AMḤARÂ, during the rule of ABBÂ BENJAMIN,[1] Patriarch of ALEXANDRIA, who sat from A.D. 622 to A.D. 661, and by the Divine command this holy Father consecrated him a deacon of the Church. On his way home, being evilly entreated by a certain man, FESHḤA ṢĔYÔN caused him to be snatched up into the air, and to hang, head downwards, whilst the angels beat him sorely. Finally he allowed the man to return to earth once more, and having been received into a house, and provided with food, he healed the wife and son of his host, the former being fever-stricken, and the other paralysed. Before FESHḤA ṢĔYÔN and his father arrived at home, they lacked both water and flour, but a spring rose from the ground from the spot where the tears of the youth fell when praying, and when he had made the sign of the Cross over the small quantity of flour which they had left,

[1] For his life see EVETTS, *History of the Patriarchs of the Coptic Church of Alexandria,* Paris, 1905, p. 487 ff.

the bag became full, and it sufficed for the seven and twenty men who were in the party until they reached their homes.

Soon after FESHḤA ṢĔYÔN returned, his parents chose a maiden to be his wife, but he refused to marry her, and remained unmoved by his father's protestations; a few days later the maiden died, and FESHḤA ṢĔYÔN rejoiced.

For seven years after he was consecrated deacon FESHḤA ṢĔYÔN lived in his father's house, and he appears to have taken part in certain of the amusements wherein young men of his age found occupation and recreation. One day whilst he was out hunting with his servants, SAINT MICHAEL appeared to him, and having gently rebuked him for taking part in a pastime which was not intended for deacons and priests, he told him that he must henceforth devote himself not to the hunting of animals, but to the pursuit of the souls of men, for God had bestowed upon him the power to cast out devils, to heal the sick, and to raise the dead. The Saint also told him that his name should no longer be FESHḤA ṢĔYÔN, but "TAKLA HÂYMÂNÔT", which is, being interpreted, "Plant of the Father, "and of the Son, and of the Holy Ghost". When the young man raised his eyes he saw the LORD CHRIST seated upon the wings of SAINT MICHAEL, and he received from Him His blessing and His salutation of peace.

So soon as TAKLA HÂYMÂNÔT returned to his house, he proceeded to give all his goods to the Church and to the poor, and soon afterwards he was appointed to be high-priest of SHAWÂ (SHOA) by Bishop CYRIL, to whom he had reported that the men of the country had departed from the old rule of the Church, and were baptizing children before they circumcised them. On the very day whereon TAKLA HÂYMÂNÔT received his new position from CYRIL, SAINT MICHAEL appeared to his mother, and told her that this great honour had come to her son because she and her husband had diligently observed his festivals. Soon after this the

young man was confirmed in the priesthood by CHRIST Himself, Who appeared to him, and bestowed the HOLY SPIRIT upon him by breathing into his face three times. A few days afterwards his mother died, and five days later his father, and thus the holy man, being alone in the world, was able to devote himself to the cultivation of his life in CHRIST. His devotion was so fervent that he sang the whole Psalter through seven times each day, and his prostrations and bowings to the ground were so constant, that he became "like unto a wheel", *i. e.*, he was always in motion.

TAKLA ḤÂYMÂNÔT next turned his attention to the spiritual welfare of the people round about him, and having left his house, with all the doors wide open, so that any who pleased might take shelter therein, he set out to preach the Gospel of repentance and the forgiveness of sins. His success was so marked that his followers invited him to go to the country of KATATÂ, the people of which were gross idolaters, so that he might extend to them the benefits of Christianity. When he arrived there he found that the inhabitants were steeped in superstition of every kind; some worshipped serpents, others trees, others stones, and all were besotted believers in the sorceries which were worked by fire and water, in the auguries which were derived from the sounds made by birds and beasts, and in enchantments, amulets, &c. In respect of their manners and customs the people were "like unto the beasts, and they had no knowledge "whatsoever of God." So soon as the object of TAKLA ḤÂYMÂNÔT's mission became known, the people took him to see a tree wherein one of their greatest gods lived, but whilst he was yet a distance of three stages from it, he ordered it to come to him in the Name of Christ, and when the tree heard his words, it tore itself up from its roots and went to him. The noise which it made in rushing through the air was very great, and twenty-four people died through the blows which they received from the roots of the tree. At the same time SAINT MICHAEL appeared, and, seizing the devil which lived in the tree, beat him sorely, and well-nigh choked

him. Subsequently the tree-devil conversed with TAKLA HÂYMÂNÔT, and having admitted his identity with Satan, the Father of Lies, and confessed his fraud before the men of the city, and promised to depart from that neighbourhood once and for all, he vanished in a cloud of smoke. When the people saw the doom which had overtaken their god they believed in CHRIST, and were baptized straightway.

TAKLA HÂYMÂNÔT then prayed that the men who had been killed might be restored to life, and the words were hardly out of his mouth before the dew of mercy descended upon them in the form of a rain of light, and they, and fifteen men who had been long dead, rose up in the twinkling of an eye. When the Saint saw these fifteen men he asked them when they died, and they told him that their deaths took place in the time of ʾARBĔḤÂ and ʾAṢBĔHÂ, kings who had reigned some hundreds of years before the time of TAKLA HÂYMÂNÔT. They confessed that during their lifetime they had worshipped a tree, and that after death they were punished by being burned in a fire in a region of gloom, where the worm devoured everlastingly; and having been promised that they should not return to the place of torture they died again, and went into everlasting life. As the result of the miracle over twelve thousand people received baptism, and on the following day the saint baptized some six hundred thousand more.

Returning now to the tree which had plucked itself up by its roots, and had transplanted itself in the place which TAKLA HÂYMÂNÔT had set apart for it, the saint ordered the men who were with him to cut it down, and they began to do so. When the governor saw what was being done, he became wroth, for his income depended upon the contributions which were made by the people who worshipped at the tree, and he knew that so long as the tree stood he could depend upon receiving a comfortable revenue. Coming to the place whilst the men were hewing at the tree, he ordered his servants to seize the saint, but at that very moment a chip

flew into his eye, and pierced it, and he fell on the ground in agony. After a short time he realized that his case was desperate, and he entreated TAKLA HÂYMÂNÔT to heal him, confessing at the same time his belief in GOD; to this the saint replied, that he would best prove the sincerity of his faith by cutting down the tree. The governor then rose up, took an axe, and smote the tree with a will, and at length, when the tree was felled, it was cut up and supplied the wood required for the church which was built in the city of 'Edêgen. The governor, his wife, and family were then baptized, and received new names as a sign of their conversion to Christianity. To carry on his work of evangelization TAKLA HÂYMÂNÔT imported priests into KATATÂ from his native country of ZÔRARÊ, and having healed all the sick folk, who came to him in numbers of about twenty and thirty a day, he departed to the Desert of YABSA, and kept the great fasts of the Church. During Lent he ate only on Sundays, and then only the poorest of the herbs which he found in the desert; and he drank no water until the fast was ended.

At the end of three years the Divine Voice ordered TAKLA HÂYMÂNÔT to leave KATÁTÂ, and to go to DÂMÔT and convert the people there, and having admonished his converts, and bidden them farewell, the saint prepared to set out on his new mission. The country of DÂMÔT was, however, a long way off from KATATÂ, and because of this GOD found means to transport the holy man speedily from place to place, without delay and without fatigue. The vehicle in which the saint was made to travel is called a "chariot" in the text of the narrative of his Life, but the illustrations prove that it was not a vehicle with wheels, but an object, of greater length than width, resembling a carpet. On this the saint seated himself, and whithersoever he wished to go the "chariot" took him; when occasion required he was permitted to take a companion with him. The idea of the "travelling carpet" is familiar from Arab stories, but its occurrence in Ethiopic legends is not common.

The first place in DÂMÔT whither TAKLA HÂYMÂNÔT was carried by the "chariot" of light, was WÎFÂT, a mountain which was infested with devils, which yelped and barked like dogs, and croaked like ravens, and made noises like horses fighting; the chief of these devils rode upon a wolf, and was arrayed in fire, and clothed with thunder, and his fiends rode by his side on fire-breathing wolves. At the sight of these the saint was in no wise terrified, and when he made the Sign of the CROSS, and uttered the formula "In the Name of the Father", &c., they all vanished like smoke. So soon as the people saw that the devils whom they had been wont to fear had been put to flight, they acknowledged the greatness of GOD, and brought out their sick folk, so that the devils might be driven out of them; and the saint healed the dumb, the blind, and the paralytics and the epileptics. Whilst this work was going on, the devils who had been cast out lamented their hard fate, and departed from the place in the form of black men and apes, promising never to return.

After a sojourn of seven months in WÎFÂT the holy man went to BÎLÂT, a region which was ruled over by a king who was a magician; the people were adepts in the arts of divination and enchantment, and held familiar intercourse with devils. When TAKLA HÂYMÂNÔT arrived in this place, he went into the palace, and knocked the king off his throne, and smote him in the face, and stood upon his breast, and called him a "son of Satan", and a "brother of devils". Thereupon the guards seized the holy man, and beat him to death with iron rods, and cast his body down a precipice; SAINT MICHAEL, however, appeared, and having raised him up, the holy man went to the palace, and knocked the king off his throne a second time, and broke the throne in pieces. He was again seized by the guards, who again beat him to death, and SAINT MICHAEL again raised him up to life. These tactics he repeated for forty days, but when he found that the people only looked upon him as a magician, who possessed powers somewhat superior to those of their own magicians, he

prayed to GOD, and the earth opened her mouth and swallowed up the king and all his fellow magicians. This done the holy man walked about the hills, and smashed the images of the gods, and pulled down their altars. The same evening one hundred million devils came and stoned him with stones, but SAINT MICHAEL came down from heaven, and put them to flight, and healed the wounds made by the stones in the body of the holy man. TAKLA HÂYMÂNÔT then passed on to ZEBÂ FATAN in DÂMÔT, and he put to flight the devils which attacked him by the SIGN of the CROSS.

On the following day the worshippers of the devils came and found that the images had been smashed, and the altars overthrown, whereupon they seized the holy man and cast him into prison, until such time as they could take him before the king of DÂMÔT, *i. e.*, MATALÔMÊ. Now the governor of the prison, one KAFAR WEDEM, who was also the governor of 'ADÂMÔ, had a son who was possessed of a devil, and so soon as this devil saw TAKLA HÂYMÂNÔT he recognized him, and addressed him by his former name of FESHḤA ṢĔYÔN, and complained that he was compelled to fight against him until his death. When KAFAR WEDEM saw this, he was afraid, and released the holy man from his fetters, and begged him to teach him to know GOD. This TAKLA HÂYMÂNÔT did gladly, and having cast the devil out of the son, he baptized the whole family and gave them new names. Soon after this messengers were sent by the king to fetch the holy man, but the governor, whose new name was GABRA WÂḤAD, refused to give him up to them; when this news was reported to the king he ordered that both TAKLA HÂYMÂNÔT and GABRA WÂḤAD should be brought to him, and this command was immediately carried out. When they were brought into the king's presence MATALÔMÊ asked his officer why he had refused to obey his orders, and having been told by him that he had seen the holy man working miracles and casting out devils, he ordered each to be placed in a basket, the mouth of which

was covered by a piece of ox-skin stretched tightly over it, and hurled down the precipice ṬÔMÂ GERÂR. This command was promptly obeyed, but no harm came to the two men in the baskets, for SAINT MICHAEL flew under the baskets, and bore them on his wings in safety to the ground.

When TAKLA HÂYMÂNÔT and his companion appeared before the king uninjured, MATALÔMÊ declared that he had been deceived by his own servants, and that the story of the saint's deliverance was false. To satisfy his mind on this point he ordered new baskets to be brought, and he caused TAKLA HÂYMÂNÔT and GABRA WÂḤAD, and ten of his officials to be hurled in them down the precipice; when this was done no harm came to them, for they were rescued by SAINT MICHAEL in such a way that they knew not that they had been cast to destruction. The effect of the two miracles was that the people of DÂMÔT, and even the king's soldiers, became Christians, and refused to worship MATALÔMÊ's gods any longer. When MATALÔMÊ saw this, he was exceedingly angry, and, uttering many curses on TAKLA HÂYMÂNÔT, he snatched up a spear and tried to drive it through him; but the handle broke in his hand, and the weapon wounded himself. More furious than ever, he ordered all the men who had become Christians to be slain, and thirty-four thousand and eighty men were speared in one day.

On the following day MATALÔMÊ ordered the holy man to be brought before him, and taking up a spear in his left hand he tried to drive it through him; but the spear-head stuck in his hand, and his arms withered, and his whole body became like a stone. When he had recovered himself a little, Satan came to him and prompted him to kill TAKLA HÂYMÂNÔT, whereupon MATALÔMÊ ordered him to be hanged. Quickly the saint was seized and carried to a tree, the hangman climbed up it and tied a rope round a branch, and the holy man was hauled up to a height of seventy feet from the ground and left there to die in agony. As, how-

ever, the hangman was coming down, he fell to the ground, and all his bones were broken, and he died; and at the same moment the tree bowed its head, and lowered the saint uninjured to the ground, and when the rope had slipped off his neck, the tree trunk resumed its former upright position. As a result of this miracle multitudes believed in the GOD of TAKLA HÂYMÂNÔT, and more than seventy-eight thousand of them were slain by the king's command.

Meanwhile the magicians were urging the king to slay TAKLA HÂYMÂNÔT, and they promised to heal him of his sickness if he would do so. At length the king told TAKLA HÂYMÂNÔT that he might try to heal him, and threatened him with death if he failed; thereupon the holy man in the Name of CHRIST commanded the king to be made whole, and immediately his madness departed from him, the splinters of the spears fell from his hands, and his withered arms resumed their former condition. On the following day he put to the test the powers of his magicians, who pretended that they were able to prevent him from slaying them, but they failed to make good their pretensions, and three of them were speared by the king's own hand. In spite of this, however, MATALÔMÊ was not satisfied in his mind about the superiority of the powers of TAKLA HÂYMÂNÔT, and he appointed a day wherein the holy man and the royal magicians were to be tried by fire. Whilst preparations for the trial were being made, the king entreated TAKLA HÂYMÂNÔT to give him the name of FESHḤA ṢĔYÔN, which he had borne until the memorable day when SAINT MICHAEL exchanged it for TAKLA HÂYMÂNÔT, and this the saint promised to do when he had overcome the magicians. When the appointed day arrived one thousand magicians assembled, and a large fire having been lit, TAKLA HÂYMÂNÔT walked into it, and stood there, and although the magicians who stood round the fire were burned to ashes, he himself passed out of it uninjured. When the king saw this miracle he issued a proclamation in which every man was ordered to be-

come a Christian, and then he, and his soldiers, and his followers, who were more than one hundred thousand in number, were baptized. After a fast of three days MATALÔMÊ received the EUCHARIST, and TAKLA HÂYMÂNÔT bestowed his former name of FESHḤA ṢĔYÔN upon the king, who in return, gave him one thousand pounds' weight of gold.

Notwithstanding the readiness with which king MATALÔMÊ accepted the Christian faith, he found it very difficult to believe in the resurrection of the dead, which TALKA HÂYMÂNÔT preached with such vigour; the arguments which the holy man adduced from the Scriptures were insufficient to convince him, and it was necessary to put before him a proof of the power of CHRIST to raise the dead of a definite character. After a conversation with him on the subject TAKLA HÂYMÂNÔT offered to raise to life the men who had been killed by lightning when MATALÔMÊ attempted to marry ʾĔGZÎʾĔ ḤÂRAYÂ, the holy man's mother, and the king said he would believe in the resurrection of the dead if this were indeed brought about. Thereupon TAKLA HÂYMÂNÔT prayed to CHRIST, and one thousand men rose from the dead, and stood up before him, and asked his blessing. When the king saw this miracle he was stupefied, and declared that he believed, and asked what he should do; in answer TAKLA HÂYMÂNÔT told him to build churches and to give alms to the poor, and the king followed his advice, giving away many of his possessions, even to the half of his kingdom. TAKLA HÂYMÂNÔT then baptized the men who had risen from the dead, and sent them away to preach the resurrection of the dead throughout the country of DÂMÔT. During the twelve years which TAKLA HÂYMÂNÔT lived in DÂMÔT, the magicians were destroyed, and Christianity spread through the whole province, and the knowledge of the teaching of CHRIST made its way so far westwards as the NILE.

At the end of this period CHRIST appeared to TAKLA HÂYMÂNÔT at midnight of the second day of the Passover, and told him to go to the

country of ʾAMḤARÂ, and taking farewell of king MATALÔMÊ the holy man departed; his chariot of light was ready when he needed it, and he healed the sick in all the places through which he passed. When he came to his native city of ZÔRARÊ, he was received gladly by the people, and he won their love and admiration by casting out a devil from a harlot. When he set out again on his journey to ʾAMḤARÂ he met a monk of the Monastery of BAṢALÔTA MÎKÂʾÊL, who appeared to be wandering about in an aimless manner; when TAKLA HÂYMÂNÔT invited him to go back to ʾAMḤARÂ, the monk churlishly refused to do so. As the holy man got in his chariot to continue his journey, he laid a ban upon the monk, who was, until its removal, unable either to advance or return. By the Divine Command TAKLA HÂYMÂNÔT pardoned him, and cried out to him, and then the monk came and fell down at his feet and implored pardon. Stepping into the chariot of light he was borne along at a rapid rate by the Spirit, and when the monk awoke from the sleep into which he had fallen, he found himself in his village, which he remembered well. During the journey TAKLA HÂYMÂNÔT cast out a devil from the son of the master of the house in which he sojourned, and the devil departed in the form of a barking dog.

A very short time sufficed to bring TAKLA HÂYMÂNÔT to the Monastery of BAṢALÔTA MÎKÂʾÊL, and when he arrived there he was kindly received by the Abbot, and devoted himself to severe ascetic labours. He worked at grinding the mill by day and by night, he fetched water from the well, bringing enough to fill four buckets at a time, he fetched wood from the plain, bringing back at one time as much as forty ordinary men could carry; and besides all this he recited Psalms by the hundred by day and by night, and after each Psalm he prostrated himself on the earth ten times. He became the general servant of the community of the Monastery, and he acquired so much merit in waiting upon them that many of them must have suffered much spiritual loss. For

seven years he led this kind of life, and he fasted so long and so often that his body became dried up like a tile. The rumour of such ascetic labours spread abroad in ʾAMḤARÂ, and sick folk were brought from all parts by their relatives to TAKLA HÂYMÂNÔT, who healed them forthwith. Men flocked to him for spiritual advice and guidance, and his power was so great that he was able to drive out a devil from a man who had successfully resisted the efforts of the Abbot to dislodge him. Seeing this the Abbot was astonished, and insisted on knowing TAKLA HÂYMANÔT's history, and when it had been related to him by the saint, he wished to remove him from labour at the mill, and to make him to minister in the church.

Soon after this the Abbot's nephew BAṢALÔTA MAṢKAL fell sick and died, and the Abbot appealed to TAKLA HÂYMÂNÔT to raise him to life; after much entreaty the holy man called upon BAṢALÔTA MAṢKAL to rise in the name of CHRIST JESUS, and he did so, and all the brethren marvelled, and the people of the country were awestruck. When TAKLA HÂYMÂNÔT perceived the adulation which was paid to him, he prayed that GOD would tell him where to go so that he might escape from it; in answer to him GOD sent SAINT MICHAEL, who told him to go to ÎYÂSÛS MÔʾA, the Abbot of the Monastery of STEPHEN PROTO-MARTYR. The way was long and difficult, but the Archangel guided him, and when they came to the water which surrounded the Monastery, which was built on an island, he made the holy man to walk on it as if it had been dry land. When TAKLA HÂYMÂNÔT had seen the Abbot and conversed with him, ÎYÂSÛS MÔʾA arrayed him in the garb of the order of monks who lived in the Monastery in the Ḥayak, or Lake.

After a stay of ten years in the Monastery of STEPHEN, TAKLA HÂYMÂNÔT set out for the Monastery of ABBÂ ʾARAGÂWÎ, or MICHAEL, at DÂMÔ, in the country of Tegrê; when he arrived there he was received graciously by the Abbot, ABBÂ YÔḤANNÎ, who admitted him to the

membership of the order of which he was the head. Whilst he lived there new spiritual powers developed in TAKLA HÂYMÂNÔT, and he obtained the wonderful gift of foretelling events, and of uttering true prophecies; he made himself the general servant of the community, and he made himself all things to all men so that he might turn transgressors from their evil ways. When he had lived at MOUNT DÂMÔ for twelve years, he determined to visit the ascetics who lived in various parts of TEGRÊ. First of all he went to the desert of WÂLÎ, and lived with the recluses there for one hundred and twenty days without eating food; he next went to the Monasteries of ḤAWZÊN and DÂGUE, and blessed and was blessed by all the holy men who lived therein. From DÂGUE he went down to the sea-coast, having set his face to go to JERUSALEM; he found no boat or ship wherein to cross the RED SEA, and SAINT MICHAEL came and helped him to walk over it. On the Arabian coast he found the body of a pilgrim who had died of thirst on his way to JERUSALEM, and in the Name of CHRIST he raised him to life again. TAKLA HÂYMÂNÔT visited JERUSALEM whilst MICHAEL was Patriarch of ALEXANDRIA, *i. e.*, some time between A.D. 735 and A.D. 766, when he was 69 or 70 years of age; having worshipped at all the holy places in PALESTINE, he travelled into EGYPT, and visited the monks in the SCETE DESERT, to the west of the DELTA. It is recorded that he went down to JERUSALEM a second and a third time, and that on the last occasion he was rebuked by the Archbishop of ALEXANDRIA, who told him that he would be better occupied in founding a monastery than in wandering through various countries.

The advice of the Archbishop agreeing with his own feelings about the matter, TAKLA HÂYMÂNÔT returned to Ethiopia, determining to found his monastery. Before he did this, however, he once again visited his old friends ABBÂ YÔḤANNÎ of DÂMÔ, and ÎYÂSÛS MÔ'A of the Island Monastery, and having obtained from them their blessing and a monk's apparel,

he set out to fulfill the chief mission of his life in the country of ʾAMḤARÂ. On his way thither in company with his disciple ʾARÂYANA ṢAGÂHÛ, *i. e.*, the man whom he had found dead on his way to JERUSALEM, he came to MOUNT DÂDÂ, where a certain witch lived. This woman's familiar was a serpent, which was nearly 300 feet long, and so soon as it saw the holy man, it tried to kill him; its fell intent was, however, foiled by TAKLA HÂYMÂNÔT, who made the SIGN of the CROSS before it, whereupon it straightway was torn asunder. When this miracle became known, the governor of the city and three thousand people believed and received Christian baptism. From this place TAKLA HÂYMÂNÔT went to SHAWÂ, and then on to WÂLAKA, MÛGAR, YAMÂ, and GERÂRYÂ, and in the last named place he broke the images of the gods, overthrew the altars, and converted the governor SAMÊN SAGAD. In this province there is a group of mountains which were called ʾASBÂ, *or* ʾASBÔ, and among them lived one of the most famous magicians of the country. To this place TAKLA HÂYMÂNÔT went, and making the SIGN of the CROSS against the magician, he succeeded in putting him to flight; he then went in and took possession of the cave wherein the idolater had lived, and worked his magic. One half of it he turned into a church, and in it he made a "tabernacle" which he dedicated to the Virgin MARY, and in the other he lived with fifteen disciples.

Having established himself in this place, TAKLA HÂYMÂNÔT continued his work of preaching, and healing, and casting out devils, and when the fame of his works became noised abroad ABBÂ YÔḤANNÎ sent to him an invitation to come and assist him in reforming the faith. The holy man went to the Abbot and explained to him that he was not fitted for such work, and he gave him a book containing an Order for the consecration of priests, and some oil of MÊRÔN, which he had received from an angel. He agreed, however, to act as Bishop over one half of Ethiopia, whilst ABBÂ YÔḤANNÎ ministered in like capacity over the other. Meanwhile

the magicians in the country continued to oppose the work of the saint, and on more than one occasion they tried to kill him. One night a number of them went to destroy him, but the holy man called on God, and the earth opened her mouth and swallowed them up. Soon afterwards a horned serpent, one hundred feet long, tried to kill him, but when he made the SIGN of the CROSS before it, the reptile was rent in twain. The governor of GERÂRYÂ, apparently wishing to be rid of a troublesome sorcerer, took TAKLA HÂYMÂNÔT to see a magician at BÊRÂ, and so soon as he made the SIGN of the CROSS over him, the devil which dwelt in the wicked man departed from him, and the man himself died. Near BÊRÂ the saint built a church which he dedicated to SAINT MELCHISEDEK.

About this time the followers of TAKLA HÂYMÂNÔT seem to have become very numerous, and he appears to have succeeded in establishing a monastery of a considerable size, wherein both men and women cultivated the ascetic life. His rule was a strict one, and the services which he held in his church were inordinately long, and, when during the midnight services he scrutinized the faces of both men and women to see if there were tears of repentance on them, he would beat with his staff those who were dry-eyed. The writer of his Life declares that the monks and nuns of his monastery were so much like little children that the men and women slept together without the idea of the commerce of the sexes ever entering their minds (Page 218). The ground round about the monastery was ploughed and sown, and wheat and vegetables were grown in large quantities, and when the rats, and mice, and an ape came and ate up the crops, TAKLA HÂYMÂNÔT laid a ban on them in the Name of GOD, and during the rest of his life they troubled the brethren no more.

After a few years, however, the holy man began to tire again of living among men, and he craved for a life of solitude in the desert. To obtain this he went away into a lonely place and built a cell which was only sufficiently large for him to stand upright in; in order to keep him-

self from sitting or lying down, and from leaning against either side of his cell, or in front of him, he fixed two stakes in each of its four walls, in such positions that if he tried to take any rest either by day or by night, they would penetrate his body. This done he took up his place in the cell, and stood upright therein for seven years; he supported himself on no stick, and whensoever slumber overcame him he slept standing. He paid no heed to the beauties of the earth and sky, and he ate only enough to keep life in him; every word which he uttered was in praise of the GOD Whom he served by such labours. Four years, it is said, he drank no water whatsoever, and he became a mere cage of bones with skin drawn tightly over them. As a reward for these superhuman exertions CHRIST visited him, and promised him that his name should be written in the Book of Life in heaven, that he should be lord over fifteen of the cities of Paradise and five kingdoms of heaven, and that every one who assisted in keeping his name in remembrance should receive manifold mercies and blessings. His followers moreover should be in number as the stars of heaven and the sand on the sea shore. Besides this CHRIST told him that although he should die of the plague, his death should be counted as one of martyrdom, that his body should lie in his cell for fifty-seven years, but that afterwards it should be translated to a place in the desert, where a great monastery should be built in his name. When CHRIST had told him these things, and had made many gracious promises, He kissed him three times and went up into heaven.

In due course the plague attacked three monks, and then it seized the holy man; when his sufferings waxed sore he gathered together all the brethren, and having admonished them to lead holy lives, he died on the seventh day of August. As his soul passed from his body it was received by CHRIST, Who arrayed it in heavenly apparel, and crowned it with seven crowns of light, on each one of which was a cross. TAKLA HÂYMÂNÔT was succeeded by ABBÂ ELISHA, whom he had nominated

before his death, and he was, in turn, succeeded by PHILIP, who suffered imprisonment, persecution of every kind, and finally death, for his religion's sake.

Three days after TAKLA HÂYMÂNÔT's death his nephew ʾAMDA MASḲAL died, and was made ready for burial. Whilst the prayer for the dead was being said over him, his body moved, and when they had removed his swathings, he spake, and told them that he had been taken to the mansion of TAKLA HÂYMÂNÔT in heaven, and that he had seen him throned therein in light and glory indescribable. He then gave the brethren a message from the holy man, who told them that he wished ABBÂ PHILIP to succeed ABBÂ ELISHA, and having declared these things he died and was buried.

The years of TAKLA HÂYMÂNÔT may now be summarized. He lived with his father twenty-two years, in KATATÂ three years, in WÎFÂT seven months, in DÂMÔT twelve years, in ʾAMḤARÂ ten years, in ḤAYAḲ ten years, in DÂMÔ twelve years, he travelled for one year, he stayed in DÂDÂ one month, and he lived the life of a recluse in the desert of ʾASBÔ for twenty-nine years. Thus all the days of his life were ninety-nine years, eight months. During the last seven years of his life he had only one leg to stand on. Throughout the Life of the Saint printed in this book no data are given which will enable us to give the year of his birth. In the XXVth Chapter (see page 52) it is said that his father took him to Bishop CYRIL to be ordained deacon when he had completed the fifteenth year of his age, and that this event took place when ABBÂ BENJAMIN was Patriarch of ALEXANDRIA. Now ABBÂ BENJAMIN sat from A.D. 622 to A.D. 661, so that the earliest date which can be assigned to the birth of TAKLA HÂYMÂNÔT is A.D. 607 and the latest A.D. 646, but it is very improbable that either date represents the year of his birth, though it is quite clear that TAKLA HÂYMÂNÔT was born in the first half of the VIIth century of our era.

Very soon after the death of the holy man his grave became a place of pilgrimage, and the faithful asserted that the HOLY SPIRIT hovered over it continually. Miracles were wrought there in great numbers, and the dust from the ground round it was carried away and regarded as a priceless possession.

When the bones of TAKLA HÂYMÂNÔT had remained in their grave for fifty-seven years, the saint appeared unto ABBÂ HEZEKIAH, the successor of ELISHA and PETER, the Archimandrites, and told him that the time had arrived for the translation of his body. Thereupon HEZEKIAH sent messages to the Twelve Teachers in their respective districts, and invited them to come and be present at the ceremony, which was to be performed on the day of the Festival of RAKEB, which divided the fifty days between Easter and Pentecost, and on that year synchronized with the Festival of SAINT MICHAEL. When the teachers were assembled they went to the grave of TAKLA HÂYMÂNÔT, and they found him lying with a cross in each hand, and one at his pillow; the cross from the pillow was taken possession of by ABBÂ HEZEKIAH, and then they lifted the body out and having laid it in linen napkins, they placed it in a box. The coffin was cut into small pieces, with each of which numerous miracles were wrought. From the grave the Teachers bore the precious box to the church, and having shut the doors they presented it three times before the *tâbôt* or "tabernacle", and then buried it in the sanctuary. This ceremony was performed in the dark, because the crowd had extinguished the lamp, but at the third presentation of the bones TAKLA HÂYMÂNÔT lit the lamp, and he, and SAINT MICHAEL, and SAINT PHILIP seated themselves on the "tabernacle", and watched the burial of the bones.

According to the CXV th Chapter of the Life of TAKLA HÂYMÂNÔT, that work was written by GABRA MASḲAL, wo acted on the instructions given to him by PETER, one of the successors to the throne of the saint. For some reason, however, this work was lost sight of, and the contents

both of it and of the "History of the Translation of his Body" were forgotten. Subsequently one ABBÂ KAMÂ, wishing to revive the reverence and honour due to the saint, prayed to GOD, and He revealed the matter to him after many years. This, no doubt, means that KAMÂ made enquiries of everyone whom he thought likely to have any knowledge of TAKLA HÂYMÂNÔT, and that he carefully noted the information which he thus gleaned; that he had no written authority on which to base his own work is clear, for he attributes its authorship entirely to the HOLY GHOST.

The MIRACLES which were originally attributed to TAKLA HÂYMÂNÔT were forty-four, according to the number of his generations, but several additions were made to them subsequently. A large number of the accounts of these Miracles were compiled by PETER, the third occupant of the throne of TAKLA HÂYMÂNÔT, but the compilers of the remainder are unknown.

Of the version of the Life of TAKLA HÂYMÂNÔT which was approved of in Waldebbâ, and of which an English translation will be found on pp. 354—388, nothing need be said here except that it appears to be older than the longer narrative which was preferred at DABRA LÎBÂNÔS and is printed in this book. A number of points of difference between the two versions have been discussed by Signor Conti Rossini Carlo in his excellent edition of the Waldebbâ Redaction of TAKLA HÂYMÂNÔT's Life,[1] and to this the reader is referred.

[1] *Il Gadla Takla Hāymānot secondo la Redazione Waldebbana,* Rome, 1896 (Reale Accademia dei Lincei, Anno CCXCII. 1895).

THE LIFE AND MIRACLES

OF

FESHHA-ṢĔYÔN

THE SON OF ṢAGÂ ZA'AB AND 'ĔGZÎ'Ĕ-ḤÂRAYÂ,

WHOM CHRIST SURNAMED

TAKLA HÂYMÂNÔT.

THE HISTORY OF TAKLA HÂYMÂNÔT.

TRANSLATION.

(Fol. 9*a*. 1.) THE BOOK OF THE CONTENDINGS OF TAKLA HÂYMÂNÔT, WHICH BELONGETH TO THE CHURCH OF THE HOLY REDEEMER OF THE WORLD.

[THE SCRIBE'S PREFACE.]

[Page I.] In the NAME OF GOD, Who is THREE in His inseparability, (see Plate 1) and is ONE in His attribute of indivisibility, Whose GODHEAD is hidden and cannot be searched out by the mind, Whose power is holy and cannot be removed from Him, Whose kingdom existeth by itself and can never be replaced by another, and to Whom alone are meet worship and prostration, we will write [the history of] the CONTENDINGS AND WORKS of our father, the holy and blessed man, TAKLA the FATHER, and TAKLA the SON, and TAKLA (Fol. 9*a*. 2) the HOLY SPIRIT, that is to say of ABBÂ TAKLA HÂYMÂNÔT, the bearer of the Name of the TRINITY, which shall be read on the twenty-fourth day of the month Nuḥassê. May the power of his prayer deliver us from the scourge of elephantiasis (*or*, leprosy), and may it keep away at a distance from our country [every kind of] destruction. And as for me, his son, and beloved

one, TAKLA HÂYMÂNÔT—now I am a sinful and an evil man—may he array me in the apparel of the new man in the place of that of the old man, for ever and ever! Amen.

To be read on the First Day of the Week.

CHAPTER I.

THE GENEALOGY OF TAKLA HÂYMÂNÔT.

By the help (Fol. 9*a*. 3) of God we begin to write the BOOK OF THE GENERATIONS of our holy father TAKLA HÂYMÂNÔT, who was the son of God according to Divine Grace, and the son of ADÂM according to the flesh. ADAM[1] begat SÊT (SETH). And SETH begat HÊNÔS (ENOS). And ENOS begat ḲÂYNÂN (CAINAN). And CAINAN begat MALÂLÊL (MAHALALEEL). And MAHALALEEL begat YÂRÊD (JARED). And JARED begat HÊNÔKH (ENOCH). AND ENOCH begat MÂTÛSÂLÂ (METHUSELAH). And METHUSELAH begat LÂMEH (LAMECH). And LAMECH begat (Fol. 9*b*. 1) NÔKHA (NOAH). Ten generations.

And NOAH begat SÊM (SHEM). And SHEM begat ARPÂKSED (ARPHAXAD). And ARPHAXAD begat ḲÂYNÂ (sic). And ḲÂYNÂ begat SÂLÂ (SALAH). And SALAH begat EBÔR (EBER). And EBER begat PÂLÊḲ (PELEG). And PELEG begat RÂGWE (REU). And REU begat SÊRÔH (SERUG). And SERUG begat NÂKÔR (NAHOR). And NAHOR begat TÂRÂ (TERAH). Twenty generations.

And TÂRÂ begat ʾABREHÂM (ABRAHAM). And ABRAHAM begat YESHAK (ISAAC). And ISAAC (Fol. 9*b*. 2) begat YÂʿḲÔB (JACOB). And

[1] See Genesis Chapter v.

JACOB begat LÊWÎ (LEVI) and his eleven brethren, who are the [Twelve] Patriarchs. And LEVI begat ḲA'ÂT (KOHATH). And KOHATH begat 'ENBARAM (AMRAM). And AMRAM begat MOSES, the Lawgiver, and AARON, the priest. Now in those days Israel went forth from Egypt. And AARON begat YATÂMER (ITHAMAR). AND ITHAMAR begat GÊDÊWÔN (GIDEON). And GIDEON begat 'AL'ÂZÂR (ELEAZAR). Thirty generations. (Fol. 9*b*. 3.)

And ELEAZAR begat 'ABÊMÊLÊK (ABIMELECH). And ABIMELECH begat NÂTÂN (NATHAN). And NATHAN begat ABYÂTÂR (ABIATHAR). And ABIATHAR begat SÂDÔK (ZADOK).

CHAPTER II.

THE GENEALOGY OF TAKLA HÂYMÂNÔT—CONTINUED.

[Page 2.] Now the place where the family of this holy man, our father TAKLA HÂYMÂNÔT, had its beginning was the city of JERUSALEM, and it came from that part of the region which ÎYÂSÛ (JOSHUA) the Judge had set apart as the portion of the LEVITES, and it was that part which belonged to ZADOK (Fol: 10*a*. 1), the son of ABIATHAR, in the days of SOLOMON, the king. And ZADOK begat 'AZARYÂS (AZARIAS), which is the thirty-fifth generation from Adam. And SOLOMON begat 'ABNA ḤAKÎM, which [name] is interpreted "Wise son"; that is the thirty-sixth generation from ADAM.

ADAM begat SETH. And SETH begat ENOS. And ENOS begat CAINAN. And CAINAN begat MAHALALEEL. And MAHALALEEL begat JARED. And JARED (Fol. 10*a*. 2) begat ENOCH. And ENOCH begat METHUSELAH. And METHUSELAH begat LAMECH. And LAMECH begat NOAH. Ten [generations].

And NOAH begat SHEM. And SHEM begat ARPHAXAD. And ARPHAXAD begat CAINAN. And CAINAN begat SALAH. And SALAH begat EBER. And EBER begat PELEG. And PELEG begat REU. And REU begat SERUG. And SERUG begat NAHOR. And NAHOR (Fol. 10*a*. 3) begat TERAH. Twenty generations.

And TERAH begat ABRAHAM. And ABRAHAM begat ISAAC. And ISAAC begat JACOB. And JACOB begat JUDAH. And JUDAH begat PHÂRÊS. And PHÂRÊS begat ʾESRÔM. And ʾESRÔM begat ʾARÂM. And ʾARÂM begat ʾAMÎNÂDÂB. And ʾAMÎNÂDÂB begat NAʾASÔN. And NAʾASÔN begat SALMÔN. Thirty generations.

And SALMON begat BÔÊZ (BOAZ). And BOAZ (Fol. 10*b*. 1) begat IYÛBÊD (OBED). And OBED begat JESSE. And JESSE begat DAVID the king. And DAVID begat SOLOMON. And SOLOMON begat ʾEBNA ḤAKÎM.[1] Thirty-six generations from ADAM.

CHAPTER III.

HOW KING SOLOMON SENT HIS SON ʾEBNA ḤAKÎM TO ETHIOPIA, AND HOW HE SENT WITH HIM AZARIAS, THE PRIEST, WITH THE BOOKS OF THE LAW AND THE ARK.

And SOLOMON made his son ʾEBNA ḤAKÎM a king, and he sent him away to the country of ETHIOPIA, in order that he might rule over all the provinces thereof, and he sent ʾAZÂRYÂS (AZARIAS), the son of ZADOK, with him (Fol. 10*b*. 2) that he might be a priest, like his father. And the two men departed together from JERUSALEM with many [copies] of the LAW and COMMANDMENTS, and the ARK of the GOD of ISRAEL went out with them to the country of ETHIOPIA; and over all the appurtenances

[1] See BASSET, *Études sur l'Histoire d'Éthiopie*, Paris, 1882, p. 213.

thereof and all the works thereof that same AZARIAS had power, according to the custom of his fathers the LEVITES. And the two men arrived in TEGRÊ, which is ʾAKSÛM, and they dwelt therein (Fol. 10*b*. 3) for a few days. And AZARIAS married a certain maiden who belonged to a noble family of the city and whom they called DAKA MADABÂYA, and he begat a son and called him by the name of SÂDÔK (ZADOK), which was the name of his father, and his second name (*i. e.*, his surname) was ʾEGZE-MAHAR. And ZADOK begat LEVI, and LEVI begat ḤEZBA-RAʿAYA, which is BAGʿÛ, and ḤEZBA-RAʿAYA begat ḤEZBA-WÂHÎ, and ḤEZBA-WÂHÎ begat ʾAKÎN. Thirty generations.

And these priests dwelt there, and (Fol. 11*a*. 1) they taught the LAW of their THÔRÂH to all the men of ETHIOPIA who gathered themselves together unto the king, because he had made for the priests a tabernacle. Now up to that time our Lord JESUS CHRIST had not been born. And in the year one thousand eight hundred and seventy from the going forth of ISRAEL from EGYPT, when TIBERIUS was Emperor of ROME, and when HEROD was king (*or*, tetrarch) of GALILEE, and when BÂZÊN[1] was king of Ethiopia, and when ʾAKÎN was priest (Fol. 11*a*. 2) therein, our Lord JESUS CHRIST, at the mention of Whom homage is due, was born; and His birth according to the flesh [Page 3] was of the holy VIRGIN MARY in BETHLEHEM of JUDAEA. But let us return to the subject about which we were speaking.

And ʾAKÎN the priest begat SIMEON, and SIMEON begat ʾENBARAM, in whose days there went forth ABBÂ SALÂMÂ, who revealed the light in the kingdom of AZGÂGUE.

[1] Ethiopic tradition asserts that Christ was born in the eighth year of this king's reign.

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CHAPTER IV.

THE HISTORY OF ABBÂ SALÂMÂ, AND HOW PĔRÊ MĔNÂṬÔS (FRUMENTIUS) WAS APPOINTED BISHOP OF ETHIOPIA BY ATHANASIUS, PATRIARCH OF ALEXANDRIA.

Here followeth the history of (Fol. 11*a*. 3) ABBÂ SALÂMÂ. It is said that after our Lord JESUS CHRIST had ascended into heaven, in the year two hundred and fifty-seven, there came a certain stranger and pilgrim from JERUSALEM, and with him were [his] two sons, the name of the one being PERÊ MENÂTÔS, and that of the other SÎDRÂKÔS, and they took up their abode in the house of ʾENBARAM the priest. And the pilgrim on the very night wherein he came to him was seized with fever, and after a few days he died; and the two children grew up in the house of ʾENBARAM. And it came to pass (Fol. 11*b*. 1) that on a certain day PERÊ MENÂTÔS said unto ʾENBARAM, "O my lord, I indeed marvel at the customs of the "men of ETHIOPIA, for whilst the rite of circumcision and the faith of CHRIST "are kept among you, the rite of baptism and the offering up of the OFFER-"ING (*i. e.*, the Eucharist) exist not among you." Then ʾENBARAM said unto PERÊ MENÂTÔS, "The LEVITES my fathers brought the rite of circum-"cision hither, and an eunuch brought our faith to CANDACE,[1] the Queen, "but as for the receiving of the rite of baptism, and the offering up of the "OFFERING, no Apostle (Fol. 11*b*. 2) was sent [to teach] them unto us. "But come, thou thyself shalt go to the Archbishop, and shalt receive "from him the permission to become to us an Apostle." And PERÊ MENÂTÔS said unto him, "I consent, and I will obey thy words, O my "lord." Then ʾENBARAM gave unto PERÊ MENÂTÔS as much gold and silver as were necessary [to buy] provisions on the journey, and PERÊ

[1] Acts viii. 27.

MENÂṬÔS departed to JERUSALEM; and he came unto the Archbishop ABBÂ ATHANASIUS[1], and he related unto him all the [religious] customs of his country. And when the (Fol. 11*b*. 3) Archbishop had heard him he rejoiced greatly, and he appointed PERÊ MENÂṬÔS to be Bishop in all the country of ETHIOPIA, and he gave unto him the name "SALÂMÂ", which is interpreted, "Man of peace, God be with thee"; but some men are of opinion that he was thus called because the Archbishop sent him away in peace.

CHAPTER V.

HOW ABBÂ SALÂMÂ WENT TO THE COUNTRY OF ETHIOPIA.

Then ABBÂ SALÂMÂ went forth to the "Country of the Free", that is to say, to our country of ETHIOPIA, in the days of the kings ʾABRĔHÂ and ʾAṢBĔḤA, in the year three hundred and fifteen (Fol. 12*a*. 1) after the birth of our Lord JESUS CHRIST. And ABBÂ SALÂMÂ came first unto ʾENBARAM, and baptized him, and he appointed him to the position of deacon, and on the day following he made him a priest, and he changed his name, and gave him the name of ḤEZBA-ḴADES, and he said unto him, "Baptize thou all men, and thy dominion shall be inferior [only] to mine, "and they shall call thee 'Bishop'." Thus ʾENBARAM received authority and permission from him to baptize all men; and he taught them (Fol. 12*a*. 2) the faith of CHRIST. Thereupon, too, were baptized men of NÔBÂ[2] and SÂBÂ, and men of NÂGRÂN[3] and TEGRÊ[4], and men of ʾANGÔT[5] and ʾAMḤARÂ[6], and men of ḴUÊTÂ and ZABÂGUĔDÂR, and they all became

[1] He was born A.D. 296 and became Patriarch about 326. [2] The modern Nubia.
[3] A district in the south of Ethiopia. [4] A kingdom in the south of Ethiopia.
[5] A province of Tegrê. [6] *I. e.*, the mountainous district of Tegrê.

mighty Christians through ḤEZBA-ḴADES, in the days of the good kings ʾARBĔHÂ (*sic*) and ʾAṢBEḤÂ.

And ḤEZBA-ḴADES begat NEGSHET-ḤEZBÂ and YÂRÊD the priest, and NEGSHET-ḤEZBÂ begat ḤEZBA-BÂRĔḴ, that is to say, (Fol. 12*a*. 3) LEB DAKHRÎ .... from the king, GERMÂ ʾASPARÊ. Now the same ḤEZBÂ-BÂRĔḴ came from TEGRÊ; and he dwelt in the country of DÂWENT, which is called BÂḤR-ḴAGÂ, and he took a wife from that place, and begat TAKLA-ḴAʿÂT. And TAKLA-ḴAʿÂT took a wife from ʾAMḤARÂ, who was surnamed MAḴDALÂ, and he begat seven children, who grew up in that country, which is to this day their inheritance, and they were appointed deacons in seven houses [Page 4], (Fol. 12*b*. 1) and they became the priests of the tabernacle of ZION.

And one of them, whose name was ʿAṢḴA LÊWÎ, who baptized the men of WALAḴÂ, and BÊT ʾAMḤARÂ, and the men of MARÂ BÊTÊ and MANZ[EKH], took a wife from ḤARB GÔSHA, and he begat ḤARBA GÔSHÂ. And ḤARBA GÔSHÂ begat YAGNÂḤ MASḴAL, and YAGNÂḤ MASḴAL begat YAKNÂʿ DÂWÎT. And YAKNÂʿ DÂWÎT begat ZALʿÛL, and ZALʿÛL begat (Fol. 12*b*. 2) MÎNÂS. Fifty generations.

And MÎNÂS begat ABBÂ YADLÂ, the interpretation of which is said to be, "Let him go that he may become a father to the country of SHAWÂ"; for the spirit of prophecy prophesieth in the mouth of the men of ʾAMḤARÂ, and the word which they speak cometh to pass in due season. And DEGNÂZÂN the king sent ABBÂ YADLÂ to the country of SHAWÂ, together with one hundred and fifty men of noble rank who were LEVITES, that they might dwell there in [their] houses, and might baptize (Fol. 12*b*. 3) all the men who dwelt therein; now the governor of these was ABBÂ YADLÂ. And when they had arrived in SHAWÂ, ABBÂ YADLÂ dwelt in the country of SĔLÂLESHA, and he baptized multitudes of people therein, on some days one hundred thousand, and on others two hundred thousand; and large numbers of churches were built in the province of SHAWÂ in

the days of these priests, for arks (*or*, tabernacles), and sacred vessels, and all the books [which were necessary for] (Fol. 13*a*. 1) churches came from ʾAMḤARÂ by the command of DEGNÂZÂN the king with those priests.

Now ABBÂ YADLÂ himself chose out a parcel of ground in the district of SĔLÂLESHA, the name of which was ZÔRARÊ, and dwelt therein, and he took unto himself a wife who belonged to a noble family in the country, and he begat ḤARBA-GESHÊ, who is ḤAYWATNA BA-ṢEYÔN, and ḤAYWATNA BA-ṢEYÔN begat BAḲUERA ṢEYÔN, who is WAHABNA ʾEGZÎʿE; and BAKUERA ṢEYÔN begat (Fol. 13*a*. 2) ḤEZBA ḲADES, who is NAGDA ʾEGZÎʿE; and ḤEZBA ḲADES begat BERHANA MASKAL, who is ʿAKABÎNA ʾEGZÎʿE. Now in those days in the reign of DELNAʿAD[1] the kingdom departed[2] from ISRAEL to the tribe of the KHÊPADÂ, who are the ZÂGUÊ.[3]

CHAPTER VI.

THE HISTORY OF THE GENERATIONS OF THE KINGS OF ETHIOPIA.

Here beginneth the History of the Generations of the Kings of ETHIOPIA.

EBNA-ḤAKÎM begat TAMÂYA.[4] And TAMÂYA begat ZAGDÛR.[5] (Fol. 13*a*. 3) And ZAGDÛR begat ʾAKSÛMÂYA.[6] And ʾAKSÛMÂYA begat ʾAWSÂBYÔS.[7] Forty generations.

And ʾAWSÂBYÔS begat TAḤAWÂSYÂ.[8] And TAḤAWÂSYÂ begat

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[1] He reigned about A.D. 950. [2] The causes of the rebellion which placed the Zâguê on the throne are discussed by BASSET (op. cit., Note 60).

[3] See C. CONTI ROSSINI, *Appunti ed Osservazioni sull Re-Zâguê*, Rome, 1895, and *Sulla Dinastia Zâguê*, Rome, 1897.

[4] According to HALÉVY Tamâya is the Ethiopian form of the Christian name Thomas. This name is wanting in the MSS. A and B used by BASSET.

[5] The name given in BASSET's MS. B. is Barâked. Other variants are Bagdûr and Zabagdûr.

[6] Wanting in BASSET's MSS. A and B.

[7] Wanting in BASSET's MS. B. The Amharic Chronicle (BASSET, *op. cit.*, p. 216) gives the form Aubṣyo. [8] Wanting in BASSET's MSS. A and B.

ʾABRALYÛS. And ʾABRALYÛS begat WARADA DAḤAYA.[1] And WARADA DAḤAYA begat ḤANDÔR.[2] And ḤANDÔR begat WARADA NAGÂSHA. And WARADA NAGÂSHA begat ʾAWĔSYÂ.[3] And ʾAWĔSYÂ begat ʾELALYÔN.[3] And ʾELALYÔN begat TÔMA ṢEYÔN.[4] And TÔMA ṢEYÔN begat (Fol. 13*b*. 1) BASYÔ.[5] And BASYÔ begat ʾAWṬĔṬ.[6] Fifty generations.

And ʾAWṬĔṬ begat ZAWÂRÊ NEBRAT. And ZAWÂRÊ NEBRAT begat SAYFÂYA. And SAYFÂYA begat RAMḤAYA. And RAMḤAYA begat ḤANDÛ. And ḤANDÛ begat SAFALYÂ.[7] And SAFALYÂ begat ʾAGLĔBÛL.[8] And ʾAGLĔBÛL begat BAWÂWĔL. And BAWÂWĔL begat BAWARÊS.[9] And BAWARÊS begat MAḤASÊ. And MAḤASÊ begat NÂLKÊ. Sixty generations.

(Fol. 13*b*. 2) And NÂLKÊ begat BAZÊN,[10] and in his days was born our Lord JESUS CHRIST, to Whom be glory, in the eighth year of the reign of this king. And BAZÊN begat ṢENFA ʾARʿAD. And ṢENFA ʾARʿAD begat BÂHAR ʾASGAD. And BÂHAR ʾASGAD begat GERMÂ SÔR.[11] And GERMÂ SÔR begat GERMÂ SÔFAR. And GERMÂ SÔFAR begat SHARGÂYA. And SHARGÂYA begat ZAR'AYA. And ZAR'AYA begat (Fol. 13*b*. 3) SABA ʾASGAD. And SABA ʾASGAD begat ṢEYÔN GAZA. And ṢEYÔN GAZA begat ʾAGDÛR. Seventy generations.

And ʾAGDÛR begat SAYAFA ʾARʿÂD. And SAYAFA ʾARʿÂD begat ʾARBEHA and ʾAṢBEḤA, [Page 5] in whose days Christianity came, when they were in ʾAKSÛM: now he who had brought the Law of Christianity into the country was ABBÂ SALÂMÂ, whose history we have already recounted. And up to that time of the people of Ethiopia some there were who [lived] according to (Fol. 14*a*. 1) the LAW of the BOOKS OF MOSES, and others there were who were in the habit of bowing down and wor-

[1] BASSET thinks this name indicates a stellar religion; it means, "The sun has descended."
[2] The variant forms quoted by BASSET are:—Hendeyda, Za-Handadya, Ḥandûr, and Ḥandys.
[3] Wanting in BASSET's MSS. A and B. [4] A name meaning "Twin of Zion."
[5] He reigned half a day. [6] He reigned eight and a half years.
[7] He reigned twenty-six or twenty-seven years; see BASSET's note 15, p. 218.
[8] He reigned three years. [9] He reigned twenty-nine years.
[10] He reigned seventeen years. [11] *Or*, Germâ-Asfarê.

shipping the serpent; then ABBÂ SALÂMÂ taught them the religious observances of our Lord JESUS CHRIST, and he worked miracles, and performed wonderful things before them, and the people believed and were baptized with Christian baptism. Now their conversion to the Faith dateth from the year three hundred and forty[1] after the birth of our Lord JESUS CHRIST, and ʾARBĔHÂ and ʾAṢBEḤA builded ʾAKSÛM.

And ʾARBĔHÂ begat (Fol. 14*a*. 2) ʾASFĔḤA.[2] And ʾASFĔḤA begat ʾARFĔD. And ʾARFĔD begat KHÂMSÎ. And KHÂMSÎ begat SAʾAL DÔBÂ.[3] And SAʾAL DÔBÂ begat ʾALʾAMÊDÂ, in whose reign there went forth nine saints from Rome and Egypt, who reformed the faith; now these were ABBÂ ʾALÊF,[4] and ABBÂ ṢEHMÂ,[5] and ABBÂ ʾARAGÂWÎ, who is ZA-MÎKÂʾÊL,[6] and ABBÂ ʾAFDÊ,[7] and ABBÂ GARÎMÂ,[8] and ABBÂ PANṬALÊWÔN,[9] and ABBÂ LIḳÂNÔS,[10] and ABBÂ GÛBBÂ,[11] (Fol. 14*a*. 3) and ABBÂ YAMʿATÂ.[12] These were the shining stars which shed their light upon all the borders of ETHIOPIA.

And ʾALʾAMÊDÂ begat TÂZÊNÂ. And TÂZÊNÂ begat KÂLÊB who rent the earth. And KÂLÊB begat GABRA MASḲAL, in the days of whose reign YÂRÊD wrote a commentary on the BOOK OF PSALMS; and this king is the GABRA MASḲAL who builded DÂMÔ, which is the place of ʾARAGÂWÎ, our father. Eighty generations (Fol. 14*b*. 1).

And GABRA MASḲAL begat CONSTANTINE. And CONSTANTINE begat WASNA SAGAD. And WASNA SAGAD begat FĔRÊ SHANÂYA. And FĔRÊ SHANÂYA begat DARʿAZ.[13] And DARʿAZ begat ʾEKLA WEDEM.

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[1] BASSET's Chronicle gives the number as 343.

[2] BASSET's variants are Ela-Asfēḥa and Asfâ Mâhel.

[3] *Or*, Ela-Adobâ.

[4] He was the patron saint of the convent of Beḥzâ.

[5] He lived at Sedenyâ.

[6] He was the founder of Dabra Dâmo in Tigrê. For the text of his Life see *Vita Za-Mîkâʾêl ʾAragâwî*, ed. GUIDI, Rome, 1896.

[7] He is said to have built the monastery of Yahâ, to the north-east of Adowa, near the Valley of Mareb; see BASSET, *Études*, p. 222, note 37.

[8] He founded the monastery of Madara, and was a worker of miracles.

[9] He lived at Aksum.

[10] He lived at Dabra Quenâṣel.

[11] He lived near Madara.

[12] He founded a monastery at Garʿaltâ.

[13] *Or*, Adreaz.

And ʾEKLA WEDEM begat GERMÂ SÂFAR. And GERMÂ SÂFAR begat ZERGÂZ. And ZERGÂZ begat DEGNÂ MÎKÂʾÊL. And DEGNÂ MÎKÂʾÊL begat BÂḤAR ʾEKLÂ. And BÂḤAR ʾEKLÂ begat GÛM. Ninety generations.

(Fol. 14*b*. 2) And GÛM begat ʾASGUÔMGUĔM. And ʾASGUÔMGUĔM begat LETEM. And LETEM begat TALÂTEM. And TALÂTEM begat ʿODA GÔSHA.[1] And ʿODA GÔSHA begat ʾAYZÛR,[2] who ruled half a day. And ʾAYZÛR begat DEDDEM. And DEDDEM begat WEDDEM. And WEDDEM begat WEDDEM ʾASFARÊ, the days of whose life were one hundred and fifty years. And WEDDEM ʾASFARÊ begat ʾARMÂKHA. And ʾARMÂKHA begat DEGNÂZÂN. One hundred generations.

And DEGNÂZÂN (Fol. 14*b*. 3) begat DEGʾAZAN. And DEGʾAZAN begat ʾANBASA WEDDEM. And ʾANBASA WEDDEM begat DELNAʿÂD. One hundred and two generations from ADÂM, and sixty-eight generations from ʾEBNÎ ḤÂKÎM.

And from DELNAʿÂD the kingdom departed, and it was given unto others who were not of the people of ISRAEL, that is to say they belonged to the ZÂGUÊ, and these reigned for three hundred and forty years,[3] and then the kingdom returned to ISRAEL, in the time of YAKÛNÂ ʾAMLÂK (Fol. 15*a*. 1); after these years [lived] our father Saint TAKLA HÂYMÂNÔT, by whose prayer we will afterwards narrate his history, when GOD in His good pleasure shall bring us face to face with the matters which we shall have to declare concerning him.

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[1] *Or*, ʿOdâ-Sâsa.

[2] He was suffocated, as were many of his nobles with him.

[3] The Zâguê kings were eleven in number, and their reigns amounted to 354 years. See BASSET, *op. cit.*, p. 98.

CHAPTER VII.

THE GENERATIONS OF TAKLA HÂYMÂNÔT.

Now at this point we will return to the subject of our former discourse, which is the number of the generations of our father Saint TAKLA HÂYMÂNÔT. And BERḤÂNA MASḲAL begat ḤAYWAT-BĔNA, who was NÔLAWÎ ʾEGZÎʾĔ (*i. e.*, Shepherd of God) (Fol. 15*a*. 2). And ḤAYWAT-BENA begat SÊT. And SÊT begat WARADA MEḤRAT. And WARADA MEḤRAT begat ZAKÂRYÂS. And ZAKÂRYÂS begat ZARʾA YÛḤÂNES, who is Saint ṢAGÂ ZAʾAB, and he it was who begat our holy Father TAKLA HÂYMÂNÔT, sixty-one generations from ADÂM, and twenty and seven generations from ʾAZÂRYÂS; thus was the birth of our holy father TAKLA HÂYMÂNÔT. Now in a previous passage we have called his fathers (Fol. 15*a*. 3) [Page 6] 'men of renown', for they were great in their days, and they were appointed to be chief priests; and as MOSES called the elders of the people that they might be witnesses for him, so we also call upon the elders of the people, and we will let them become witnesses to our speech, and in this manner our act shall resemble [that which is written] in the books of our fathers, and hereby is fulfilled the word which hath been spoken, "The seed shall be with the young plant, "and the gathering of the grapes with the harvest." May the blessing of these noble folk (Fol. 15*b*. 1), and the blessing of our holy father TAKLA HÂYMÂNÔT be with our beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER VII[A].

THE HISTORY OF THE BIRTH OF TAKLA HÂYMÂNÔT.

Now behold we have brought before you [the narrative of] the birth of the Levitical forefathers of our father TAKLA HÂYMÂNÔT; now we do not do this for the mere sake of pointing out their honourable origin according to the flesh, but we seek to make manifest the honour which is due to them because they taught us the rite of circumcision, and the LAW of the Books of Moses, which they held from [the time of] ʾAZÂRYÂS unto [that of] ʾENBARAM (ABIRAM), and from [the time of] ʾENBARAM (ABIRAM) (Fol. 15*b*. 2) to [that of] our father TAKLA HÂYMÂNÔT; and we also seek to make manifest the honour which is due to them because they made us to be baptized, and taught us the LAW of our Lord JESUS CHRIST, that is to say, the Law of the GOSPEL, and also the CANONS of our holy Fathers, the APOSTLES. For if we had been seeking to make known unto you merely the nobility of the forefathers of TAKLA HÂYMÂNÔT according to the flesh, we could have obtained and set before you the testimony of the HOLY SCRIPTURES, and then we could have [proved it] first from the BOOKS OF MOSES, and secondly from the BOOKS OF THE KINGS, and thirdly (Fol. 15*b*. 3) from the BOOK OF CHRONICLES which narrateth the history of the early fathers. And now, let us hasten and narrate the history of our holy father TAKLA HÂYMÂNÔT, the teacher who is sweeter than honey and sweet wine, and who is more to be desired than gems and the sapphire stone, and gold, and silver. Glory be to GOD Who hath brought us unto the face of this matter.

CHAPTER VIII.

HOW ṢAGÂ ZA'AB TOOK TO WIFE SÂRÂ A NOBLE LADY OF THE COUNTRY OF ZÔRARÊ.

And the holy man ṢAGÂ ZA'AB took a wife from among (Fol. 16*a*. 1) the noble women of the country of ZÔRARÊ, whose name was SÂRÂ; and they were exceedingly pious people, and they observed the laws of GOD with fasting, and with prayer, and with longsuffering, and with almsgiving, and they earnestly desired to perform good actions day by day; and they loved each other dearly even as did ABRAHAM and SARAH, and ZACHARIAS and ELISABETH. Now SÂRÂ was beautiful in form and feature, and she was exceedingly well instructed, and all those who looked upon her form and heard her speech marvelled thereat (Fol. 16*a*. 2). Whilst she was [living] in the house of her father-in-law she kept her face veiled, according to the custom [of the country], and she laid down a law for her tongue, and she worked hard at weaving with her hands and arms, and when her father-in-law saw the excellence of her goodness, he changed her name, and called her 'EGZÎ'E ḤÂRAYÂ, and from that day onwards she was called by this name.

And it came to pass that ḤAYWAT-BĔNA[1] died, and he left the holy man ṢAGÂ ZA'AB and his wife 'EGZÎ'E ḤÂRAYÂ well provided with the things of this world; but the holy woman (Fol. 16*a*. 3) 'EGZÎ'E ḤÂRAYÂ was barren, and she had no children. And because of this thing they were in the habit of making a feast [in honour of] SAINT MICHAEL, the Archangel, on the twelfth day of the month, and they fed the hungry, and gave drink to the thirsty, and clothed the naked, and gave food to those who were needy, and they helped those who were in misery, and relieved those who were afflicted, and they received the pilgrim into their

[1] Ḥaywat-bĕna was Ṣagâ Za'ab's father-in-law.

THE LIFE OF TAKLA HÂYMÂNOT (Folio 7*a*).

I. Ṣagâ-Za'ab bringing an offering to the church. (*See chapter VIII*).

II. Ṣagâ-Za'ab ministering in the church and burning incense. (*See chapter VIII*).

III. 'Ĕgzi'ĕ Hârayâ, the wife of Ṣagâ-Za'ab, praying for a son. (*See chapter IX*).

I. Ṣagâ-Za'ab making a festival in honour of Saint Michael the Archangel.
II. Ṣagâ-Za'ab and his wife superintending the pouring out of the wine for his guests.

(*See chapter X*).

house; such things it was their habit to do continually. And all those who saw them (*i. e.*, their deeds), and who heard their story, were sorry for them because they had no (Fol. 16*b*. 1) child; and the people of the district said among themselves, "How beautiful and how lovely is the "manner of life of ṢAGÂ ZAʿAB and ʾEGZÎʾĔ ḤÂRAYÂ, in respect both of "GOD and man" [Page 7] (see Plates VII and VIII).

CHAPTER IX

HOW ʾĔGZÎʾĔ ḤÂRAYÂ PRAYED TO GOD FOR A SON.

Now the holy woman ʾEGZÎʾĔ ḤÂRAYÂ was sorrowful in [her] heart because she was barren, but she was confident in her heart towards GOD, and was sure that He would give her a child. And she went to the church and prayed, saying (Fol. 16*b*. 2), "O my GOD JESUS CHRIST, Thou "GOD of MICHAEL, Thou art the Creator of the angels, and the Father "of all the beautiful women who are in the world. Thou art the Delight "of those who are sorrowful, and the Helper of those who are afflicted. "Thou art the Hope of all [those who are in] the ends of the earth, and "Thou art nigh unto those who are in the sea. Thou art the King of "kings, and the Lord of lords, and the Might of the mighty, and the God "of gods, unto Thee bow down the pillars of the lightnings (Fol. 16*b*. 3), "unto Thee prostrate themselves the thunders, and the lightnings, and the "winds; and according to Thy behest are ordered the courses of the sun "and moon, and the stars are subject to Thy power, and to the might of "Thy ruling. Hearken Thou unto me, O LORD, hearken Thou unto me, "and give me a son who shall observe [the laws] of Thy goodness; but "if it should happen that he will not observe Thy laws, then keep shut "my womb." And when the holy woman ʾEGZÎʾĔ ḤÂRAYÂ had said these things she went to her house. Now her husband, the holy man ṢAGÂ

ZA'AB was in the habit of going to the church (Fol. 17*a*. 1) both by day and by night, and in the morning and the evening; at one time he visited the church for the purpose of attending to the incense, at another he went to sing the PSALMS OF DAVID, at another to read the SCRIPTURES, at another to teach the faith, at another to make a prayer, or to do some other things; and during the whole course of his diligent service he never appeared before GOD empty, and he never failed to bring an offering (Fol. 17*a*. 3) to the church. And having finished his ministrations he would return to his house; and the two of them lived in this wise and performed this work for many days.

CHAPTER X.

HOW ṢAGÂ ZA'AB GAVE ONE HALF OF ALL HIS GOODS TO THE CHURCH, AND DIVIDED THE OTHER HALF AMONG THE POOR, AND SET FREE HIS SLAVES.

And it came to pass on a certain day that the holy woman 'EGZÎ'Ĕ ḤÂRAYÂ, the wife of ṢAGÂ ZA'AB, said unto him, "O my lord, I have a "matter which I would talk over with thee; wilt thou not accept me?" [And he said unto her,] "If it be a good matter I will accept thee, and if "it be not, I will not;" and 'EGZÎ'Ĕ ḤÂRAYÂ said unto him, "My lord, the "matter is a good one;" and he said unto her, (Fol. 17*a*. 3) "Speak, and "say what thou hast to say." And she said unto him, "Behold, thy father "and thy mother are dead, and we have no son; come now, and give "unto the church whatsoever it hath need of, and that of which the poor "have need give thou unto them, and set thou free our menservants and "our maidservants, so that they being released from their slavery of our "service GOD may set us free from the slavery of sin; and let all the fur- "niture which we have left in our house be for the poor, so that GOD "ALMIGHTY may be (Fol. 17*b*. 1) our creditor. For if we get a son, and

"leave to him the gold, and the silver, and the countless possessions which "we have collected, what shall they profit him if it should happen that he "be not pleasing unto God? Would it not come to pass that they would "be wholly wasted and squandered by him?" And the holy man ṢAGÂ ZA'AB said unto her, "O my sister, thy words are exceedingly pleasant "and good, but let us wait a little, for there is written that which saith, "'Be not hasty to give, and let not thy gift be given with a doubting mind'." (Fol. 17*b*. 2) Then the holy woman 'EGZÎ'Ĕ ḤÂRAYÂ said unto him, "Far "be it from thee, O my lord, [to speak thus,] but let us make haste to do "that which is good. Who shall give praise unto the MOST HIGH in the "grave?[1] Whilst our bodies are free let us rejoice our souls and please "our God." Now when the holy man ṢAGÂ ZA'AB heard these words from the mouth of his holy wife 'EGZÎ'Ĕ ḤÂRAYÂ, he marvelled and was astonished. Then he said unto his wife, "O woman, great is thy faith, "and thou art acceptable to GOD ALMIGHTY. I will say of thee, however, "even according to the (Fol. 17*b*. 3) word of the prophet, 'Children and "'a fortress make great the renown of a city, but a good woman who "'hath a good heart is better than either'. [Page 8] A friend and a familiar "acquaintance are profitable in their day, but a good woman is [better] "than either to her husband, I mean to say in respect of right counsel. "Brethren and a helpful friend are [of use] in the day of tribulation, but "the giving of alms will procure salvation for a man better than either. "Gold and silver will make strong a city, but good counsels are [better] "than either. Riches and possessions (Fol. 18*a*. 1) make the heart to re-"joice, but the fear of GOD is [better] than either; there is none that lacketh "this help but that shall desire [it]. The blessing of the fear of [GOD] is "like unto the garden of GOD, wherein are honour of every kind and re-"joicing. O woman, righteous is the thought of thy heart, and righteous

[1] Psalm VI, 5.

"are the words which thy mouth hath spoken, and I will do quickly that "which thou hast said unto me."

And having said these words, he divided all their possessions among the poor, and the needy, and the widows, (Fol. 18*a*. 2) and those who were ready to die, and those who were in affliction, and the one half of his goods he gave to the house of GOD, according to the counsel of his good wife. And he also called unto his menservants and maidservants, and said unto them, "I say unto you, go ye whithersoever ye please, since "for the sake of the love of God ye are set free from slavery, so that He "may set both myself and my wife free from the slavery of sin." Now when the (Fol. 18*a*. 3) menservants and the maidservants heard these words they wept exceedingly, and they said unto ṢAGÂ ZA'AB, "What "have we done unto thee, O master, and with what deed have we pro- "voked thee to wrath, O our father? If we have sinned against thee, be- "hold, whip and rod are before thee, chastise us, and we will endure the "punishment patiently." Then the holy man ṢAGÂ ZA'AB said unto them, "Ye have in no wise made me angry, and ye have not provoked me to wrath "by any act of yours; may God bless you with the blessing of my fathers, "the priests who stood before Him in righteousness and integrity (Fol. 18*b*. 1). "Now if ye desire to dwell in my house ye shall abide there as children "of my house, and people shall not call you 'menservants' and 'maid- "servants', but the men shall they call 'friends of ṢAGÂ ZA'AB', and the "women shall they call 'friends of 'EGZÎ'E ḤÂRAYÂ'." And when the menservants and the maidservants heard these words, they rejoiced, and they kissed the hands and the feet of ṢAGÂ ZA'AB, and they dwelt with him many days; the women became free women in the house, and the men became free (Fol. 18*b*. 2) altogether.

CHAPTER XI.

HOW THE CITY OF ZÔRARÊ WAS BESIEGED BY THE WICKED KING MATALÔMÊ, AND HOW ṢAGÂ ZA'AB ESCAPED THEREFROM.

And it came to pass that, whilst matters remained in this state, there rose up a certain evil man, whose name was MATALÔMÊ,[1] and whose mother's name was ʾESLÂNDÂNÎ, and he ruled, according to his will, over all the provinces of DÂMÔT, and over the provinces of SHAWÂ, even to the border of ʾAMḤARÂ, and to the great river which is called TIMÂ; and he tore down all the churches of the Christians, and he worshipped idols, saying [to the people], "Ye are my creatures, and ye are [my] soldiers "[to fight] for me in battle" (Fol. 18*b*. 3). And he destroyed all the LAW of GOD, and unto the governors in SHAWÂ he said, "Bring hither [to me] "your wives that I may have them to wife;" and they, one after the other, sent them to him, being afraid that he would slay them if they did not. Now MATALÔMÊ was a man who was exceedingly skilful in war, and he was like unto a man who possessed magical powers, and because of his cunning he became king over the other governors. Now in his days there existed no woman who was a virgin; for men used to bring unto him any woman who was found to be a virgin, and he straightway abated (Fol. 19*a*. 1) her virginity; and if any woman was made prisoner or captured after a battle, and she was found to be a virgin, they used to bring her to him, and he would do away her virginity. He was unclean in all his ways, and all his works were held in abomination. And it came to pass in those days that MATALÔMÊ arrived in the country of ṢĔLÂLĔSHA and besieged the district of ZÔRARÊ, and the holy man ṢAGÂ ZA'AB watched him surrounding the city, and he knew that the evil man had come to kill him; and he fled from before him by another road (Fol. 19*a*. 2). And a

[1] He was governor of Dâmôt.

certain soldier who belonged to the army of MATALÔMÊ, and was mounted on a swift horse, followed after the holy man ṢAGÂ ZA'AB quickly in order to slay him, and he hurled (see Plate IX) his spear after him, but it failed to reach him, [Page 9] and when he wanted to hurl a second spear after him, the spear [point] caught in his hand, and he was unable to hurl it at all. Now during the chase by the soldier the holy man ṢAGÂ ZA'AB came to a deep stream of water, and he threw himself into it like a stone; and when the soldier saw this, (Fol. 19*a*. 3) he stood still on the bank of the stream to see whether his enemy would rise up out of the depths of the water, and when ṢAGÂ ZA'AB did not do this, the soldier went back into the city so that he might carry off the booty which he had found.

CHAPTER XII.

HOW ṢAGÂ ZA'AB WAS MIRACULOUSLY PRESERVED BY SAINT MICHAEL IN THE WATER, AND HOW HE WAS BROUGHT OUT THEREFROM, AND HOW HE FOUND HIS CITY IN RUINS, AND HOW HIS WIFE WAS CARRIED OFF INTO CAPTIVITY.

Now when ṢAGÂ ZA'AB, the pure priest, came into the depths of the water, he did not see destruction, for the watery abyss became like unto a tent which had been made ready for the habitation [of man], and SAINT MICHAEL, the Archangel, protected him (Fol. 19*b*. 1). Now that day happened to be the day of the festival of SAINT MICHAEL, that is to say, the twelfth day of the month MAGÂBÎT. And ṢAGÂ ZA'AB did not see the saint, for he was hiding himself in the middle of the water. And ṢAGÂ ZA'AB said, "O MICHAEL, my hope, O MICHAEL, my helper, O "MICHAEL, my refuge, where is thy strength? Where is thy miraculous "power? Behold, death hath come upon me, to-day is the day of fear, "to-day is the day of tribulation, to-day is the day of trial, and it hath come

When the city of Zôrarê was besieged and captured by Matalômê the blessed man Ṣagâ-Za'ab succeeded in making his escape; he was, however, pursued by a soldier who tried to kill him, and falling into a lake was nearly drowned. Then Saint Michael appeared and caught him, and made a chamber under the water, wherein Ṣagâ-Za'ab lived for some days, and when all danger was over he set him on dry land unharmed. Ṣagâ-Za'ab went back to his city and found that his house had been destroyed, and his wife carried off into captivity. (*See chapters XI and XII*).

"to pass that on the day of thy festival thou hast not (Fol. 19*b*. 2) made "me to rejoice and be glad, but hast made me sorrowful with such [sorrow] "as this." And whilst he was saying these words and others which were like unto them, he wept and uttered cries of lamentation like a child who hath been made to leave his mother's breast; and he made scalding tears to pour down from his eyes. Then, at that moment, SAINT MICHAEL appeared unto him (see Plate IX) in visible form, and he said unto him, "O "ṢAGÂ ZA'AB, what is it that maketh thee to weep? Behold, I am "MICHAEL, and I will protect thee; be not afraid. I myself was with thee "when I delivered thee from the soldier on the plain. And the might "which I shewed forth (Fol. 19*b*. 3) is not a thing to be wondered at, for "when I brought thee forth safely after thou hadst sunk down into the "water, then it was that my miraculous power was strong. Now I saved "thee not for thine own sake only, but for the sake of the chosen child "who is in thy loins. And that child shall become a light unto all the "world, and he shall be like unto me in all his nature, and I will protect "him, and he shall be my portion; and as for thee, because of him thou "shalt be saved from death." And SAINT MICHAEL spake unto ṢAGÂ ZA'AB many words concerning the child, and the holy man tarried in the belly of the sea (Fol. 20*a*. 1) for three days and three nights. And after this SAINT MICHAEL said unto the holy man ṢAGÂ ZA'AB, "Behold, the "day of trouble and perplexity hath passed by, come, get thee forth;" and at that same moment SAINT MICHAEL drew him up with his hand, and brought him forth out of the water, and he took him into the church of ZÔRARÊ, and then disappeared from him. And behold, the holy man TAKLA HÂYMÂNÔT found that his city had become a desert, and that the house of GOD had been plundered, and that the houses of the inhabitants (Fol. 20*a*. 2) of the city had been pillaged. Then weeping, more violent than that which had come upon him before, laid hold upon him, for the people of the city had been carried off into captivity, and there were no

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'Egzî'ĕ Ḥârayâ, the wife of Ṣagâ-Za'ab, being carried off into captivity by the troops of Matalômê.
(*See chapter XIII*).

more women left there, and moreover, his wife, the holy woman ʾEGZÎʾĔ ḤÂRAYÂ, had also been carried off into captivity with them on that very day, which was the twelfth day of the month MAGÂBÎT. Now the few people who were left there, and who had escaped capture, had hidden themselves in caves in the earth, and among the stones, and they came to him to weep with him concerning the blotting out of their city.

CHAPTER XIII.

HOW THE BLESSED WOMAN ʾĔGZIʾĔ ḤÂRAYÂ WAS CARRIED OFF INTO CAPTIVITY, HOW THE OFFICERS VIED WITH EACH OTHER IN TREATING HER KINDLY, AND HOW SHE WAS TREATED WITH GREAT CARE AND MADE READY FOR MARRIAGE TO MATALÔMÊ.

And it came to pass that when the captains of the spoil were carrying (Fol. 20*a*. 3) off the holy woman ʾEGZÎʾĔ ḤÂRAYÂ into captivity, they bore her along with reverence (see Plate X) and honour, saying, "She "shall be the wife of our lord the King." Now she was a woman of very great beauty, for her hair was like unto the tendrils of twining plants, and it hung about [her head] in curls and ringlets, and her eyes sparkled with a bright-shining light, [Page 10] and her neck was like unto a deep collar of gold, and she was altogether lovely, and from her head to her feet there was no blemish whatsoever in her. And it came to pass that when the captains of the spoil saw that the woman was so beautiful, their hearts were set on fire with (Fol. 20*b*. 1) the greatness of their love for her, and one said, "Let me take care of her," and another said, "Let me carry "her," and another said, "Let me mount her upon my beast," and another said, "Let me cover her with my cloak;" and all these men cried out loudly for her, each one according to the intensity of his desire for her, nevertheless, SAINT MICHAEL, who protected her, prevented them from

defiling the holy woman ʾĔGZÎʾĔ ḤÂRAYÂ. And the soldiers spake unto MATALÔMÊ, saying, "Glad tidings for thee, O king, glad tidings for thee, "for we have found the woman! (Fol. 20*b*. 2) There is no woman in any "place which can be compared with her, and her like is not to be found "in all the palaces of kings; and if thou dost marry her, all the ends of the "earth will bow down in adoration before thee." Then MATALÔMÊ said unto them with joy, "Where did ye find her?" And the soldiers said unto him, "This day did we take her captive, together with the men of the "city, and we saw that she was exceedingly beautiful, and we have brought "her unto thee that thou mayest make her thy wife." And MATALÔMÊ said unto them, "Guard ye her most carefully (Fol. 20*b*. 3) for me, and "stablish her in a beautiful habitation, and let no man whatsoever look "upon her face." And he gave them [for her use] apparel of great price, purple, silk, byssus, and red cloth, whereinto gold and silver had been worked, and he said unto them, "Array ye her in all these ornamental "garments, and bring ye her hither to me to-morrow." And having received all these commands from the king, the soldiers of the royal guard went to the place where the holy woman ʾĔGZÎʾĔ ḤÂRAYÂ was, and when they had come to her, (Fol. 21*a*. 1) they said unto her, "The king "crieth greeting to thee." Then they gave her the costly apparel, and they arrayed her therein, and they put a collar of gold round her neck, and bracelets of gold on her wrists, and rings of gold on her fingers, and anklets of gold on her legs, and they treated her with all the dignity and honour which, according to our law, appertain to royal ladies. Now that lady was sad, and her tears fell in large drops upon the earth, (Fol. 21*a*. 2) and she never raised her eyes from the ground, but they were bent upon the earth always, and her mind was fixed on heaven. And when the soldiers saw that she was exceedingly sad, they said unto her, "O woman, what "is the cause of thy weeping, for, behold, thou wilt be a queen?" And having spoken thus they took her up and carried her into the house which

had been made ready, in order that they might make her to dwell therein; and they brought unto her dainty meats of various kinds (Fol. 21*a*. 3), and they said unto her, "The king biddeth thee eat." But she would neither accept their entreaty, nor eat from their table, and she cried out unto GOD, saying, "O my LORD JESUS CHRIST, why dost Thou look upon my de-"spised condition, and dost not remember ṢAGÂ ZAʾAB Thy servant, who "doth minister before Thee in purity? And why hast Thou delivered me "over into the hands of Thy sinful and wicked enemies, who are afar off "and who have turned themselves away from Thee, (Fol. 21*b*. 1) and from "whom Thou hast removed Thyself and art remote? I ask Thee now to "give me a son by the pure priest, a son of pure priests, that is to say, of "men who have the Laws of God, and of men who have His command-"ments; and dost Thou desire to give me a son by a polluted slave who "knoweth neither Thy Law nor Thy statutes? O cease Thou then from "such an unclean act as this, and do Thou give me a son by that holy "priest; but if he is to be a son who shall not please Thee, then I say unto "Thee, keep shut fast my womb. (Fol. 21*b*. 2) O GOD, the LORD of the "mighty, make manifest Thy power upon me this day; O LORD GOD, "the Deliverer, make manifest Thou Thy deliverance unto me this day; "O LORD GOD, the Compassionate, make Thou manifest Thy compassion "upon me this day." And whilst the woman was praying thus the soldiers were eating and filling themselves with food, and they said unto her, "Hail, "O queen, to-morrow we shall carry thee to the king, and he will make "thee his queen, and all those who are in his kingdom shall bow down "before thee. O our lady (Fol. 21*b*. 3) thou hast refused to eat any food, wilt "thou not lie down and sleep?" Then the holy woman ʾĔGZÎʾĔ ḤÂRAYÂ said unto them, "Do ye eat and sleep, but I cannot sleep;" so they all lay down round about her, and they slumbered and slept. [Page 11]

CHAPTER XIV.

HOW THE LADY 'ĔGZÎ'Ĕ ḤÂRAYÂ PRAYED TO GOD IN GREAT GRIEF OF SPIRIT, AND HOW SAINT MICHAEL APPEARED TO HER, AND PROMISED HER THAT SHE SHOULD HAVE A SON WHO SHOULD HAVE POWER TO HEAL SICKNESSES AND TO GIVE LIFE TO MULTITUDES.

And in that hour the holy woman 'ĔGZÎ'Ĕ ḤÂRAYÂ rose up, and stripped off the apparel of adornment which she had upon her, and she said, "If I pray with this polluted raiment upon me my GOD will not "hearken unto me." And she put on the garments which she had upon her at first, (Fol. 22*a*. 1) and having bowed down to the ground many times with fervour before GOD, she stood up before His face, and stretching out her hands she prayed, saying, "O LORD GOD of all created things, "Who art able to do all things, and for Whom nothing is too difficult, "there was never a time when Thou didst not exist, and Thy Sovereign "Power filleth all lands, Thou art He Who did deliver SÂRÂ from the "hand of PHARAOH,[1] king of EGYPT, and from the hand of ABIMELECH,[2] "the king of GÊRÂRÂ; Thou art He Who did deliver REBECCA from "the hand (Fol. 22*a*. 2) of the king of GÊRÂRÂ;[3] Thou art He Who did "deliver DANIEL from the mouth of the hungry lions;[4] Thou art He Who "did deliver SUSANNA[5] from the hands of the evil priests; Thou art He "Who did deliver the THREE CHILDREN from the furnace of fire of "BABYLON.[6] Thou Thyself hast the pre-eminence, let then the might of Thy "deliverance make itself manifest upon me this day. Give Thou praise to "Thine own Name (Fol. 22*a*. 3), O GOD, and cast not Thy down-trodden "handmaiden into the mouths of the wolves. And thou also, O SAINT "MICHAEL, wherefore dost thou keep silence, and wherefore dost thou keep

[1] Genesis xii. 19. [2] Genesis xx. 14. [3] Genesis xxvi. 11.
[4] Daniel vi. 23. [5] Book of Susanna, v. 57. [6] Daniel iii. 26.

"thyself hidden whilst all this tribulation cometh upon thine handmaiden? Is "it possible that thou hast forgotten the covenant which I made with thee to "celebrate thy commemoration? On the very day when I was keeping the "commemoration of thy festival all this affliction came upon me, and from "being held in a state of honour thou hast brought me to degradation, and "from being in a state of gladness thou hast brought me into deep sorrow. "Far be it from thee, O SAINT MICHAEL, to (Fol. 22*b*. 1) do this thing, and "to forget me; help me, O thou helper of those who are in affliction, and "support me, O thou who art the supporter of those whose minds are shaken "by trouble." And it came to pass, when the holy woman ʾĔGZÎʾĔ ḤÂRAYÂ had prayed after this manner, that SAINT MICHAEL appeared unto her in visible form, and said unto her, "Peace be unto thee, O holy woman. This "thing hath not happened unto thee because I wish to destroy thee, but "because I wish to make manifest the strength of my love for thee, and "not for thyself only, and that thou mayest be delivered from tribulation, "and also because of the son which shall be borne by thee (Fol. 22*b*. 2), "for one hair of whose head not all the world shall be given in exchange. "The glory of kings and the riches of the nations shall not be equal in "value to one [grain of] earth whereon he shall tread with his foot. He "shall be life unto multitudes, and the power of healing sick folk of every "kind shall be in his hand, and for his sake thou shalt be delivered from "danger." Then the holy woman ʾĔGZÎʾĔ ḤÂRAYÂ said unto him, "When "shall I be delivered, O my lord?" And he said unto her, "On the day "whereon GOD wisheth it," (Fol. 22*b*. 3) and having spoken these words he disappeared from her sight; now the holy woman remained standing in prayer the whole night long.

CHAPTER XV.

HOW THE LADY ʾĔGZÎʾĔ ḤÂRAYÂ ARRAYED HERSELF IN FINE APPAREL, HOW SHE WAS BROUGHT INTO THE PRESENCE OF MATALÔMÊ, AND HOW HE ORDERED THAT HER EVERY WISH SHOULD BE CARRIED OUT, AND THAT THE GREATEST CARE SHOULD BE TAKEN OF HER.

And it came to pass that when the morning had dawned the holy woman ʾĔGZÎʾĔ ḤÂRAYÂ arrayed herself in her goodly apparel, before the king's guard took her away, and when they had put upon her gold and silver ornaments, according to the commandment which the king had given them the day before, the soldiers took her, and brought her to the place where the king was, and set her in his presence. And when the king saw the holy woman ʾĔGZÎʾĔ ḤÂRAYÂ, he rejoiced greatly, (Fol. 23*a*. 1) and he rose up straightway and wished to kiss her, but he desisted from so doing through fear of the men. Then he turned round and seated himself upon his throne, and he meditated within himself, saying, "If I marry "this woman here she will become like the other women. No honour will "accrue to me, and I shall only suffer loss if I make this woman to be "queen over all my [other] wives; I will marry her at MÂLBARDÊ, the "house of my kingdom." And he said unto the soldiers of his guard, "Verily, verily, ye have brought (Fol. 23*a*. 2) a most lovely woman to me, "and I, the son of ʾESLÂNDANÊ, will bestow upon you appointments which "shall be sufficient to keep you and your children. Take this woman, and "guard her most carefully, and whatsoever she wisheth to have done that "do ye for her, until she becometh queen over everything which I possess. "And whensoever we set out on the march let her be mounted upon the "beast whereon I myself ride, and let her not be far from me either by "day or by night; and ye shall veil her (Fol. 23*a*. 3) with a veil wherein "threads of gold have been woven, so that the sun may not look upon "her [by day], and the cold may not penetrate to her by night. And as

"soon as we have arrived at my palace of MÂLBARDÊ ye shall marry her "to me according to the law of my gods." And having said these words he rose up quickly, and set out on the journey with all speed, and the soldiers did unto the holy woman according as the king had commanded them, and they made her to follow [close] behind him, for he had said to them, "Ye shall not allow her to be far from me." Meanwhile the holy woman wept sorely (Fol. 23*b*. 1) in her heart, and she said, "O SAINT "MICHAEL thou angel, when wilt thou deliver me from this foul deed? "(Fol. 23*b*. 3) Behold, the day of destruction hath drawn nigh." And these words she was saying always.

CHAPTER XVI.

HOW MATALÔMÊ ORDERED EVERY ONE IN HIS DOMINIONS TO MAKE READY TO CELEBRATE HIS MARRIAGE FEAST, HOW THE LADY 'ĔGZÎ'Ĕ ḤÂRAYÂ WAS BROUGHT INTO THE KING'S PRESENCE, AND HOW, JUST AS THE MARRIAGE CEREMONY WAS TO BE PERFORMED, THE ARCH-ANGEL MICHAEL DELIVERED HER OUT OF THE KING'S HAND.

(Fol. 24*a*. 1) Then MATALÔMÊ sent messengers throughout his country, saying, "Behold, I have arrived in safety and in gladness. Gather "ye yourselves together, O all ye men of enchantments and sorcery, and "all ye men of soothsaying who are in MÂLBARDÊ, and slaughter ye "one thousand fat oxen, and one thousand mighty goats, which shall have "their horns ornamented with gold, and one thousand [goats] which shall "have their horns ornamented with silver, and one thousand [goats] which "shall not be ornamented in any way whatsoever, and one thousand four "hundred rams of the sheep (Fol. 24*a*. 2), and one thousand four hundred "kids of the goats." After this manner did MATALÔMÊ speak in respect of the humble tillers of the soil. "And to the lords of the land speak:

"Prepare ye seven hundred thousand vessels of wine, and seven hundred "thousand vessels of sweet wine and of honey wine, so that wine may "flow even as water. And to the bakers speak:—Prepare ye loaves of "bread, and lightly baked, flat cakes of bread, and cooked meats, and "dishes of food which shall be without number. And to the women of "my household speak:—Prepare ye (Fol. 24*a*. 3) in your houses tables "which shall be without number. And to all the men of DÂMÔT speak:— "Wait ye for me in MÂLBARDÊ. And prepare ye the tribute which is due "unto my majesty, and if ye do not do all these things which I have com- "manded you to do I will cut off your heads with the sword, and I will "cast your bodies down the precipice of GERÂR. And unto them[1] speak:— "As for you, if ye do not declare these words of my message thus "also shall be your portion. In this manner ye shall journey. Make haste, "and mount yourselves upon (Fol. 24*b*. 1) horses which can gallop swiftly, "and in whatsoever district ye come ye shall take relays of horses, in such "wise[2] that ye shall arrive at your destination the day after ye set out. And "I myself will come at the end of eight days."

Then the envoys departed from his presence, and they arrived in the city of the king on the following day, and they declared the message which the king had commanded them [to carry]; and those who heard it made ready everything, according as he spake unto them. And MATALÔMÊ rose up and followed after them, and he arrived at MÂLBARDÊ (Fol. 24*b*. 2) on the eighth day, according to the arrangement which he had made with them; and the men of his city welcomed him with gladness and shouts of joy, and the royal messengers assisted them in welcoming him. Then MATALÔMÊ made a sign to the messengers, and said unto them, "Have ye made ready everything which I commanded you to pre-

[1] *I. e.*, the officers of Matalômê.

[2] *I. e.*, you shall take as many remounts as are necessary to enable you to cover in twenty-four hours the distance which you have to travel.

"pare?" And they said unto him, "Yea, O king." And the king said unto them, "Have all the men of enchantments, and sorcery, and sooth-"saying, and all the handicraftsmen gathered themselves together here?" And they said unto him, "Yea;" and he spake unto them, saying:—"Speak "ye unto every man of them, (Fol. 24*b*. 3) and say, Make ready, so that "to-morrow we may worship our gods, and may celebrate a great festival "in their honour, for it is they who gird [men] with strength for battle." And they said unto him, "We have done according as thou didst say unto "us." Then MATALÔMÊ went into his palace of MÂLBARDÊ, where was the holy woman ʾĔGZÎʾĔ ḤÂRAYÂ, and he commanded the men to take her into another chamber until the following day, and he himself continued the whole night long in the arrangement of the affairs of his kingdom. Now the soldiers of his guard did not (Fol. 25*a*. 1) sleep at all, for they were occupied in making ready the tables, and in killing the beasts which were to be cut up; now the number of the animals that were slain that day was two hundred and eighty thousand, and the [dishes of] meats which were made on that day could [Page 13] not be counted by reason of their number.

And when the soldiers of the king's guard had brought the holy woman ʾĔGZÎʾĔ ḤÂRAYÂ into another chamber, they said unto her, "O "queen, eat thou this day, and drink, and shew thyself glad on our account, "for if to-morrow thou dost appear thin and meagre, the king will pass a "sentence of doom upon us." (Fol. 25*a*. 2). Now from the day whereon she was carried off captive, until that moment, she had neither eaten meat nor drunk water; yet, in spite of this, her soul (*or*, courage) was better than that of the people who had eaten and drunk, even as the courage of the THREE CHILDREN OF BABYLON,[1] who drank no water, [was better than that of those who did]. Then the holy woman ʾĔGZÎʾĔ ḤÂRAYÂ said unto the

[1] Daniel i. 12.

soldiers, "I will neither eat bread nor drink water until I hear the judgment "of my GOD;" and having said these things she rejected them (*i. e.*, their entreaties), and she spent (Fol. 25*a*. 3) the whole of that night in praise and prayer, saying, "O GOD ALMIGHTY, is it thus that Thou wilt treat "me? In times past I was married according to Thy Law, to a pure "husband, and this day Thou art preparing me to be the wife of a man "who denieth Thy Law, [and who will marry me] according to the law "of his polluted gods. Far be it from Thee, O LORD, to do this thing! "Remember the covenant [which Thou didst make] with my husband, and "deliver me from this trial of Satan"; and having said these things, and others which were like unto them, (Fol. 25*b*. 1) the day broke upon the holy woman ʾĔGZÎʾĔ ḤÂRAYÂ. Now to that wicked man MATALÔMÊ the length of that night was as the length of ten years, by reason of the ardour of his love for the holy woman ʾĔGZÎʾĔ ḤÂRAYÂ, and by reason of his eagerness to enjoy her. And when the morning had come he commanded them to bring the holy woman ʾĔGZÎʾĔ ḤÂRAYÂ to the house of the gods, and they did so, and MATALÔMÊ rose up and went to the house of the gods with all his governors (*or*, nobles), and the whole of his army marched behind him. And when the bright day had come, (Fol. 25*b*. 2) he stood up in the temple in front of all the people who were gathered together there, so that he might worship the gods, and might do homage before the holy woman ʾĔGZÎʾĔ ḤÂRAYÂ, and might make her to be queen over all his nobility. And it came to pass that at that very moment a flash of lightning shot forth from the heavens, and the thunder rolled, and the earth quaked, and all the powers of heaven and earth were disturbed; and SAINT MICHAEL the Archangel came down, and carried away the holy woman ʾĔGZÎʾĔ ḤÂRAYÂ from their midst. And he bore her up (Fol. 25*b*. 3) upon his pinions, and carried her in his bosom, and brought her from the country of DÂMÔT into the region of ZÔRÂRÊ, at the time of the third hour of the day, on the twenty-second day of the month MAGÂBÎT, at the very moment

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ቀዊማ፡ኅበ፡ምቅ

ዋማ፡ዘዘልፍ፡ወተ
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The archangel Michael appears with lightnings and thunders at the very moment when King Matalômê is about to marry 'Egzî'ĕ Ḥârayâ, the wife of Ṣagâ-Za'ab, and having slain the guard and smitten the king with madness, the angel carries off the woman to her husband in the city of Zôrarê. (*See chapter XVI*).

when the holy man ṢAGÂ ZA'AB was offering up incense, and was making earnest supplication on her behalf; and the saint set the holy woman down at the door of the church and left her there, and then he ascended into heaven. Now (see Plate XI) MATALÔMÊ was terrified at the awful lightnings and thunders, and his soul was frightened utterly, and one thousand of the soldiers of his army, and three hundred (Fol. 26*a*. 1) of the sorcerers died through their great fear of the flashes of lightning. Who is able to describe the horror which on that day fell upon the wicked MATALÔMÊ, and upon his soldiers! And as the senses of NEBUCHADNEZZAR were removed from him for seven years[1] because of his arrogance, so the understanding of MATALÔMÊ was taken away from him for twenty-five years because of his sin, and he knew not what he said; at one time he would say, "Slay ye," and then he would say about those whom he had ordered them to slay, "Bring ye [them] alive", and then he would say, "Build ye "houses in the air." (Fol. 26*a*. 2) And his governors deceived him, and promised him that they would do these things, for according to the working of the angel (Fol. 26*a*. 3) did those do who lived in the city.

CHAPTER XVII.

HOW ṢAGÂ ZA'AB MET HIS WIFE 'ĔGZÎ'Ĕ ḤÂRAYÂ BUT DID NOT RECOGNIZE HER, AND HOW AFTER MUCH CONVERSE SHE DISCOVERED HERSELF TO HIM, AND HOW THEY REJOICED TOGETHER AND GAVE THANKS TO GOD.

And it came to pass that whilst the holy woman ʾĔGZÎʾĔ ḤÂRAYÂ was standing and praying continuously in the place where she was, and was giving thanks unto GOD for all that He had done for her, the holy man ṢAGÂ ZA'AB came out (Fol. 26*b*. 1) from the sanctuary in order that

[1] Daniel iv. 32, 23.

he might go round with the censer, and he looked, and behold, [there was] a woman [there] dressed in apparel worked with gold and coloured silks of various kinds, and she was praying. Then was ṢAGÂ ZA'AB perplexed, and he meditated within himself, saying, "Whence can come a "woman of this kind, who hath neither servants nor handmaidens with her?" And marvelling in this wise he went round the church, and then he went into [Page 14] the sanctuary and made an end of the prayers of the service of incense; and he came out to the woman and blessed her, and she covered up her head (Fol. 26*b*. 2) and did not let him see her face. And they went out of the church together and sat down, and he said unto her, "Art thou well, O my lady?" And she said unto him, "I am well." Then he said unto her, "Whence comest thou? For I see that although "thou art a woman of high and honourable rank thou hast neither servants "nor handmaidens with thee. Why dost thou travel about by thyself, "O lady, for thou appearest to belong to the race of kings?" And she said unto him, "Verily I do belong to the race of kings, and as I was tra- "velling along the road with (Fol. 26*b*. 3) my servants, and with my hand- "maidens, and with all the people of my retinue, MATALÔMÊ found me, "and carried off all of them and myself also, and GOD delivered myself "only from out of his hand; and when I heard that the wife of a certain "man called ṢAGÂ ZA'AB had been carried off into captivity, I came here "that I might be a wife unto him instead of her." And ṢAGÂ ZA'AB said unto her, "Why hast thou meditated this thing? A priest must possess "nothing which shall impede his work of priesthood. And besides this, "thou art a woman of noble birth, whilst he is a sojourner only in the "land, and he possesseth nothing; (Fol. 27*a*. 1) if thou marriest him loss "will accrue unto thee. And, moreover, I have heard concerning that man "that even if GOD doth not restore his wife to him he will never marry "another woman, and [this] I myself will swear by GOD's holy Name." And the woman said unto him, "Will GOD bring her back to him from

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ሥሐ ፡ ዘላዕሌሆሙ ፡
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'Ĕgzî'ĕ Hârayâ, the wife of Ṣagâ-Za'ab, having been brought back to Zôrarê by Saint Michael, goes to the church wherein her husband is ministering, and having concealed her identity for some time at length makes herself known to him, and then tells him the story of her capture and release. (*See chapter XVII*).

"out of captivity?" Then he said unto her, "Desist now [from speaking] "of captivity, for even if she be dead GOD is able to raise her up again." And he said unto her also, "Thy voice resembleth that (Fol. 27*a*. 2) of the "wife of ṢAGÂ ZA'AB," and the holy woman 'ĔGZÎ'Ĕ ḤÂRAYÂ said unto him with a smile, "Doth one person resemble another in voice only? One "person may resemble another in form also." And she said unto him, moreover, "Art thou thyself the husband of that woman?" And he said unto her, "Yea, I am." Then she said unto him, "I have heard about the "woman, thy wife, and that a king hath married her, and hath made "her a queen; do not imagine that she will ever return unto thee again; "but think what thou wilt do, and make thyself angry with her." And ṢAGÂ ZA'AB said unto her (Fol. 27*a*. 3), "Thou art a woman of evil days. "How is it that thou art not ashamed to speak such words as those which "thou utterest? may GOD remove this immodesty of thine. For the soul of "the man who committeth fornication is as impure as the blood of a dog, "and is as filthy as dung; now GOD and His angels love purity."

And it came to pass that when the woman saw the strength of his faith, and that it was exceedingly wonderful, she rose up quickly, and stood before him, and she uncovered her face from the wrappings, and said unto him, "My lord, look thou upon me carefully, (Fol. 27*b*. 1) for I myself am "thy wife 'ĔGZÎ'Ĕ ḤÂRAYÂ!" Then ṢAGÂ ZA'AB was greatly astonished, and he rose up and embraced her neck and kissed her head, (see Plate XII) and he fell down upon the ground and kissed her feet and her knees, and he said unto her, "O my sister, what hath happened unto thee, and by "what means hast thou arrived here?" Then she said unto him, "I have "come through the wisdom of GOD. From the time when I was seized "and carried off from thee no evil whatsoever hath found me, and nothing "but good [hath happened to me]. For GOD sent MICHAEL (Fol. 27*b*. 2) "His angel, and he delivered me;" then she told him about everything which had happened unto her from the beginning unto the end of the same.

And when the holy man ṢAGÂ ZA'AB had heard these things from her, he lifted up his eyes unto heaven, and said, "Blessed be the LORD GOD of "ISRAEL Who alone worketh great and marvellous things, and blessed be "His holy and glorious NAME, and let His praise fill all the world! [So] be "it! [So] be it!" (Fol. 27*b*. 3).

Then ṢAGÂ ZA'AB called the men of his city and said unto them, "Come ye and see the marvellous work which GOD hath wrought upon "the earth, and how He hath made manifest His might upon me, and how "He hath bestowed His goodness upon me, and how the compassion which "He hath shewn upon me is as great as my transgressions are many." Then the men of the city, both great and small, and all those who were left therein after the captivity, were gathered together, and they saw the holy woman 'ĔGZÎ'Ĕ ḤARÂYÂ arrayed in apparel of gold, and they embraced her, (Fol. 28*a*. 1) and said unto her, "Who hath brought thee hither in such an "honourable guise?" And she told them everything which had happened to her, and then they gave thanks unto GOD Who worketh such wonders on behalf of His saints, but there were some who wept because of those who were still left in captivity. And they passed all that day in talking about the mighty deeds of GOD. And when they had received the [Page 15] Offering they went into their habitations with joy and gladness. And as ṢAGÂ ZA'AB and his wife were eating together, the holy woman (Fol. 28*a*. 2) 'ĔGZÎ'Ĕ ḤARÂYÂ said unto him, "From the day when I was torn away from "thee [until now] I have neither eaten bread nor drunk water, and it is the "wisdom of my GOD which hath brought me unto this day [without food]." Now when ṢAGÂ ZA'AB heard these words he marvelled greatly, and he held his peace, and then he told the holy woman everything which had come upon him, from the beginning even unto the end. And when they had made an end of their meal, they continued to converse the whole night long about the matters of GOD, and about the words of the angel; and sleep fled from (Fol. 28*a*. 3) their eyes because of the joy which had

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Ṣagâ-Za'ab and his wife in bed holding converse with Saint Michael, who announces that a son shall be given to them. In the early part of the night the lady 'Ĕgzi'ĕ Ḥârayâ saw a vision in which a pillar of light, on which were multitudes of birds, filled her house, and Ṣagâ-Za'ab also saw a vision in which the sun and numerous brilliant stars went forth from beneath their couch, and filled the heavens with light. (*See chapter XVIII*).

come upon them. And on the morrow, which was the twenty-third day of the month MAGÂBÎT, ṢAGÂ ZA'AB, having brought to an end the days of his widowhood, came to his house.

CHAPTER XVIII.

HOW ṢAGÂ ZA'AB AND HIS WIFE EACH SAW A VISION ON THE NIGHT OF THE DAY WHEREIN THEY WERE REUNITED, AND HOW THEIR SON TAKLA HÂYMÂNÔT WAS CONCEIVED, AND HOW THEY CONTINUED TO PERFORM THE WORKS WHICH WERE ACCEPTABLE TO GOD.

(Fol. 28*b*. 1) And it came to pass that on that night, which was the night of the twenty-third day of the month MAGÂBÎT, which ushereth in the twenty-fourth day, ṢAGÂ ZA'AB lay with his wife, and our honourable and holy father TAKLA HÂYMÂNÔT was conceived on that very day. And as the two were sleeping together, the holy woman (Fol. 28*b*. 2) saw a vision which was thus:—A pillar of light stood in her house, and the head thereof penetrated into the heavens; and all the peoples of the earth, and the kings thereof, and the bishops were standing round about it, and one half of them were bowing down to it, (see Plate XIII) and the other half were supporting themselves against it, (Fol. 28*b*. 3) and upon it were resting multitudes of birds, some of which were shining with whiteness, and others were red, and others were the colour of dust, and others were variegated in colour. Now whilst the holy man ṢAGÂ ZA'AB was looking at this vision, he cried out in his sleep, and so caused the vision to cease; and his wife awoke and roused him up also, (Fol. 29*a*. 1) and said unto him, "Why didst thou cry out?" And he said unto her, "I have seen a difficult "vision," and she said unto him, "What is the substance thereof?" Then he said unto her, "Behold, the sun was shining brightly, and it went forth "from beneath the couch whereon we are lying, and multitudes of brilliant

"stars, which could not be counted, were borne along in his wings, and "made light to be in all the world, and by reason of the abundance of his "light all the city was brilliantly illumined; and when I saw this vision I "was filled with dismay, and I cried out loudly." And the holy woman ʾĔGZÎʾĔ ḤARÂYÂ said (Fol. 29*a*. 2) unto him, "It is indeed a difficult matter, "and who is able to hear it? Now I also saw a vision which made me "speechless with wonder;" and she told him everything which she had seen, and when he had heard it, he also marvelled. Then they conversed together, and they said, "What is this thing which shall come upon us in "these days?" And whilst they were talking over these matters they fell asleep. Then SAINT MICHAEL appeared unto the holy woman ʾĔGZÎʾĔ ḤARÂYÂ in a dream, and he said unto her, "This day there hath been con- "ceived in thy womb the chosen child (Fol. 29*a*. 3) of whom I have already "spoken unto thee and told thee that he should be born of thee. He shall "be beloved by GOD and by His mother MARY, and he shall be held in "great honour by us angels, and neither heaven nor earth shall be able to "contain one of his exceedingly excellent contendings;" and after he had said these words to her, he disappeared from her sight, and then he appeared also to the holy man ṢAGÂ ZA'AB (Fol. 29*b*. 1) and told him of everything which he had said unto his wife. And when the morning had come they rose up, and the holy man ṢAGÂ ZA'AB said unto his wife, "What vision didst thou see when thou didst fall asleep the second time?" Then she said unto him, "SAINT MICHAEL appeared unto me;" and she told him everything which the angel had said unto her, and her husband said unto her, "He spake unto me even as he had spoken unto thee." And they dwelt together and took good heed to perform all the work of GOD which it was incumbent upon them to do.

Now the apparel which was ornamented with gold and colours, which the holy woman had brought from DÂMÔT, they sold, and gave [the price thereof] to the poor and needy, and there was nothing whatsoever left in

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ግዚአብሔር፡እንዘ፡
ይብል፡፬አብ፡ቅዱ
ስ፡፬ወልድ፡፬ው እ
ቱ፡መንፈስ፡ቅዱስ፡
እስመ፡በይእቲ፡ሰዓ

'Égzi'ē Hârayâ nursing her newly-born child, who was first called Feshha Ṣĕyôn and subsequently Takla Hâymânôt.

(*See chapter XIX*).

their house, for SAINT MICHAEL in the days before had given a command to the holy woman ʾĔGZÎʾĔ ḤÂRAYÂ, when he was bringing her back from captivity, saying, (Fol. 29*b*. 2) "Give all this apparel of gold and silver "which is upon thee to the poor and needy, for GOD shall provide [Page 16] "for you, and ye shall lack nothing whatsoever of the things which ye shall "desire." And they did according as the angel had commanded them, and they hesitated not to obey his voice, and he never allowed them to lack anything which they desired, for GOD never permitteth the righteous soul to suffer, and (Fol. 29*b*. 3) ṢAGÂ ZA'AB celebrated the festivals of SAINT MICHAEL with greater honour and splendour than he had ever done before.

CHAPTER XIX.

HOW THE CHILD OF PROMISE WAS BORN NINE MONTHS AND FIVE DAYS AFTER HE WAS CONCEIVED, AND HOW ṢAGÂ ZA'AB MADE A FEAST FOR ALL THE PEOPLE OF HIS CITY.

Now after nine months and five days, on the twenty-fourth day of the month TAKHSHÂSH, which fell on the fifth day of the week, our father TAKLA ḤÂYMÂNÔT was born, (see Plate XIV) and there was great joy in the house of ṢAGÂ ZA'AB, for his wife, who had up to that time been barren, had borne a son, and his appearance was exceedingly marvellous, for he was as white as snow and as red as a rose. Then ṢAGÂ ZA'AB made a feast for the poor and needy, and also for the men of (Fol. 30*a*. 1) the city according to their grades and orders; and when they had made an end of their rejoicings, they came to their houses marvelling (Fol. 30*a*. 2) at all the beautiful deeds which GOD had wrought for the holy man ṢAGÂ ZA'AB, and for the holy woman (Fol. 30*a*. 3) his wife ʾĔGZÎʾĔ ḤÂRAYÂ.

ት፡ይወርድ፡መንፈ
ከ፡ቅዱስ፡ለቅዳሴ፡
ኅበ፡ፈቀደ፡ሕፃንኒ፡
ርኢዮ፡ርዲተ፡ጰራ
ቅሊጦስ፡ዓቅረበ፡ዘ
ንተ፡፫ቅዳሴያተ፡ለ
አምላኩ፡እንዘ፡ይገ
ኒ፡በከመ፡መሀሮ፡ለ
ሊሁ፥ወስሚዓ፡እ
ሙ፡ቅድስት፡እግዚ
እ፡ኃረያ፡ዘንተ፡ነገ
ረ፡ጽኑዓ፡እምአፈ
ወልዳ፡ኅሩይ፡ዓስተ
ዓፀበት፡በልባ፥ወት
ቤሱ፡ኦፍሡሕ፡ወ
ልድ፡መንተ፡ትብል፡
ዝስ፡ቃል፡ግብረ፡አ
ቡከ፡ውእቱ፤ለከሰ፡
ጠቢወ፡አጥባት፡ወ
ኦበ፡አተወ፡ምታ፡ነ
ገረቶ፡ኵሉ፡ዘከ

መ፡ይቤ፡ወልድ፡ኅ
ሩይ፥ወስሚዖ፡ቅዱ
ስ፡ጸጋ፡ዘአብ፡እንከ
ረ፡ወይቤ፡ሕየወኒ፡
ወልድየ፡ለነዊኅ፡እ
ም፡ከመ፡እርአይ፡ኪ
ያከ፡እንዘ፡ትቄድስ
ከመዝ፡ውስተ፡ቤተ፡እግ
ዚአብሔር፥ለዝን
ቱስ፡ወልድ፡ኅሩይ፡
ይሚግብዎ፡መሳእ
ክት፡ዘልፈ፡እንዘ፡

ይጼልሉ፡አከናፈሆ
ሙ፡መልዕልቲሁ፥ወ
እቱሂ፡ይትለሀይ፡ምስ
ሌሆሙ፡ኦበ፡ይራእየ
ሙ፡ስፈሆሙ፡አከና
ፈ፡ወይስሕቅ፡ኵሉ
ጊዜ፥ወአልቦ፡እመ፡
ይበኪ፡በከመ፡ይበክ
ዩ፡ሕፃናት፥እስመ
አፈ፡ራትዓን፡ይመል
እ፡ስሐቀ፡በከመ፡ይ
ቤ፡ስሉሞን፥ ፥

Three days after his birth the child Takla Hâymânôt ascribes holiness and unity to the Persons of the Trinity, as the Holy Spirit descends upon him in the form of a dove.

(*See chapter XX*).

CHAPTER XX.

HOW THE HOLY SPIRIT DESCENDED UPON THE CHILD THREE DAYS AFTER HE WAS BORN, AND HOW THE CHILD SPAKE, AND ASCRIBED HOLINESS TO GOD, AND DECLARED THE UNITY OF EACH PERSON OF THE TRINITY.

Now on the third day after the chosen child was born, on that very day, which was the holy Christian Sabbath, which is the festival for commemorating the praise (*or*, glory) of GOD, at the third hour of the day, the child lifted up his hands, and, stretching them up towards the heavens, he cried out, and blessed GOD, saying, "One is the HOLY FATHER, One is "the SON, and One is the HOLY SPIRIT." For at that hour the (Fol. 30*b*. 1) HOLY SPIRIT (see Plate XV) was coming down to the sanctification of the child according to His desire, and when the child saw the descent of the PARACLETE he offered up to his GOD these three addresses of holiness, and he paid adoration according to what He had taught him. And when his mother the holy woman ʾĔGZÎʾĔ ḤÂRAYÂ had heard these strong words from the mouth of her chosen son, it was very difficult for her to comprehend [the matter] in her heart, and she said unto him, "O child of joy and "gladness, why sayest thou these words, for it is the work of thy father to "utter them? Thou art only a child sucking at the breast." And when her husband had come, she told him everything, (Fol. 30*b*. 2) according to what the excellent child had said, and when the holy man ṢAGÂ ZAʾAB heard it, he marvelled, and said, "By my life, O my son, after a long time "I shall see thee uttering words of sanctification in this wise in the house of "GOD, and the angels shall direct this my chosen son continually, (Fol. "30*b*. 3) and they shall overshadow him with their wings, and he shall hold "joyful converse with them when he seeth them stretch(?) out their wings, "and he shall be glad always, and there shall never be a time when he shall "weep as do [other] children, for He filleth the mouth of the righteous with "laughter, even as saith SOLOMON."[1]

[1] Job viii. 20, 21.

:: ዘሰኑይ ::

ምዕራፍ፡ ፳ወ፪ ፡፡
ወእመ፡ኮኖ፡ለቅዱስ
ፍሥሐ፡ጽዮን፡፬ዓ
መተ፡ወ፫አውራኃ፡
ኮነ፡ዐቢይ፡ረኃብ፡ው
ስተ፡ነሶሱ፡ብሔረ፡ሸ
ዋ፡ወፈድፋደ ሰ፡በ
ምድረ፡ዞረረ፡ወትቢ
ሱ፡ቅድስት፡እግዚ
እ፡ኃረያ፡ለቅዱስ፡

ጸጋ፡ዘአብ፡ኖሁ፡በዐ
ሉ፡ለቅዱስ፡ሚካኤል
አልጸቀ፡ምንተ፡ንገ
ብር፡ዘአልብነ፡መን
ትኒ፡ውስተ፡እዴነ፡
ነኃድግኑ፡ገቢረ፡በ
ዐሉ፡ለቅዱስ፡ሚካኤ
ል፡ዘእንበለ፡ንሙት
ይእዜኒ፡ነዓ፡ንሑር፡
በኅበ፡ቤተ፡መቅደስ፡

ወግበር፡ጸሎተ፡በህ
የ፡አመ፡ያኤምረነ፡አ
ግዚአብሔር፡ግብ
ረ፡ዘንገብር፡ወዘን
ተ፡እንዘ፡ትብል፡ቅድ
ስት፡እግዚእ፡ኃረያ፡
ያንጸፈጽፍ፡እንብዓ
እምአዕይንቲሃ፡ወ
ሶበ፡ርእየ፡ቅዱስ፡ጸ
ጋ፡ዘአብ፡እንዘ፡ትበ

I. The child is baptized and the name of Feshha Ṣĕyôn is given to him temporarily.
II. Saint Michael appears to Ṣagâ-Za'ab and tells him that, later, the child shall be called by another name which is hidden beneath the wings of the "Lord of Souls."

(*See chapter XXI*).

CHAPTER XXI.

HOW THE CHILD WAS BAPTIZED AND WAS CALLED FESHḤA ṢĔYÔN, AND HOW SAINT MICHAEL APPEARED TO ṢAGÂ ZA'AB AND DESCRIBED TO HIM THE GLORIOUS FUTURE OF HIS SON.

(Fol. 31*a*. 1) And it came to pass that when the days of purification, that is to say, forty days, were ended, they took the child into the sanctuary, as it is written, to give him a name, and when they had arrived there, they baptized (see Plate XVI) him in the NAME of the FATHER, and the SON, and the HOLY SPIRIT, and they gave him the name of FESHḤA ṢĔYÔN, which is being interpreted, "There is joy to Zion," for the Church was made to rejoice at the words of his gracious doctrine, and her walls were raised up on high [Page 17] through his firm faith. (Fol. 31*a*. 2) And when the parents of the child had come into their house, SAINT MICHAEL appeared unto ṢAGÂ ZA'AB in a dream, and said unto him, "The name of this chosen child, concerning whom I brought thee "tidings in days gone by, when he was still in thy loins, shall not be "FESHḤA ṢĔYÔN only, for he hath a second name, which is hidden from "thee, and it is written beneath the wings of the Lord of souls." Then the holy man ṢAGÂ ZA'AB said unto him, "Tell me, O my lord, what "is his name?" And SAINT MICHAEL said unto him, "I am not sent (Fol. "31*a*. 3) to declare his name unto thee, but the vision which ye saw, thou "and thy wife, at the time when thy chosen son was conceived, I will "explain unto thee, for this am I sent to do." And the holy man ṢAGÂ ZA'AB said unto him, "Speak thou, and explain the vision unto me, O my "lord." Then SAINT MICHAEL said unto him, "The sun which thou didst "see rising from thy house is the son who hath risen from thy loins, and "his light shall drive away the darkness of error from those who believe "truly. The brilliant stars which thou didst see being borne along (Fol. "31*b*. 1) on his wings are his sons who shall be begotten by him through

"the HOLY SPIRIT. And the pillar of light which thy wife saw standing "and towering above your house, with the head thereof penetrating the "heavens, is thy son; and as regards the kings of the earth and the "bishops whom thy wife saw bowing down in adoration before him, verily "the kings of the earth shall prostrate themselves before him, and the "nations shall be servants unto him, and he shall be a prop for all the "world in the tops of the mountains, and his fruit shall be higher than the "cedar, (Fol. 31*b*. 2) and he shall grow in the country like the herb of the "field, and his name shall be blessed for ever; so high as the heavens are "exalted above the earth, even so shall the memorial of his name be "exalted above those who are like unto him. This is the interpretation of "your dream." And having spoken in this wise unto them, the angel disappeared from him. Then the holy man ṢAGÂ ZA'AB rose up and said unto his wife, the holy woman 'ĔGZÎ'Ĕ ḤÂRAYÂ, "O my sister, what didst "thou see in this night?" And she said unto him, "I saw nothing what-"soever, but I remained in a deep (Fol. 31*b*. 3) and heavy sleep the whole "night long." Then he said unto her, "I have seen a vision which maketh "me afraid;" and she said unto him, "What is it, O my lord?" And he said unto her, "The vision which we saw before the child was conceived "SAINT MICHAEL hath explained unto me;" and then he told her everything according to what the angel had told him, and when she had heard this she marvelled, and remained speechless with astonishment. And they talked together, and said, "What will happen to the child? for the hand of "GOD is upon him."

CHAPTER XXII.

HOW THE CHILD WORKED MIRACLES WHEN HE WAS FIFTEEN MONTHS OLD, AND HOW HE PROVIDED HIS PARENTS WITH FLOUR, AND OIL, AND WINE, AND WITH ALL THINGS NECESSARY FOR THE FESTIVAL OF SAINT MICHAEL DURING A SEASON OF FAMINE.

(Fol. 32*a*. 1) And it came to pass that when the holy child FESHḤA ṢĔYÔN was one year and three months old, a mighty famine broke out in all the country of SHAWÂ, and more especially in the district of ZÔRARÊ. And the holy woman ʾĔGZÎʾĔ ḤÂRAYÂ said unto the holy man (Fol. 32*a*. 2) ṢAGÂ ZAʾAB, "Behold, the festival of SAINT MICHAEL draweth nigh, and "what shall we do, for we have nothing in our hands? Shall we ever give "up celebrating the festival of SAINT MICHAEL except when we die? Come "now, and let us go to the sanctuary, (Fol. 30*a*. 3) and make prayers "there so that GOD may make us to know what work we shall do." Now whilst the holy woman ʾĔGZÎʾĔ ḤÂRAYÂ was saying these things, the tears were streaming down from her eyes, and when the holy man ṢAGÂ ZAʾAB saw his wife weeping (Fol. 32*b*. 1) about the commemoration of the festival of SAINT MICHAEL, his heart was sore, and he was broken in spirit, and he was exceedingly sorry. And he departed to the church, and went into the sanctuary, and he prostrated himself upon the throne of the TÂBÔT,[1] and tears flowed from his eyes as he said, "What shall I do, O LORD? "How can I celebrate the festival of SAINT MICHAEL, Thy angel, for "behold, I have nothing whatsoever in my hand wherewith to celebrate "it. Try me, O LORD, and prove my heart, (Fol. 32*b*. 2) for Thou art "my KING and my GOD. Unto Thee I bow down and prostrate myself, "and I throw myself before Thee, [Page 18] and pour out my petition to "Thee, and I declare my sorrow, and make known my tribulation unto

[1] *I. e.*, the altar, which was made in the traditional form of the Ark of the Covenant, and which contained the sacred vessels that held the sacramental bread and wine.

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ጸ፡ሥርናይ፡ባሕቲ
ቱ፡ዓዲ፡ቅብዕኒ፡ወ
ፄው፤ወኵሉ፡መፍቅ
ዳት፡ቤት፡ዘተባረኩ
በእዲ፡ወልዶሙ፡ቅ
ዱስ፡ፍሥሐ፡ጽዮን

ኢኃልቁ፡እስከ፡ዕለ
ቦ፡ሞቶሙ፡ቆወነበት
ቅዱስ፡አጋ፡ዘአብ
ወቅድስት፡እግዚእ
ኃረያ፡በፍሥሐ፡ወ
በሰላም፡እንዘ፡ይሴ
ብሕዎ፡ወየአኵት

ዎ፡ለእግዚአብሔ
ር፡ሌሊተ፡ወመዐ
ልተ፡በእንተ፡ኵሉ፡
ዘገብረ፡ሎሙ፤በ
እዲ፡ወልዶሙ፡ቅ
ዱስ፡ፍሥሐ፡ጽዮ
ን

'Ēgzī'ē Ḥârayâ weeping because, during a season of famine, she had neither flour nor oil, nor wine wherewith to celebrate the festival of Saint Michael. The child beckons to his mother to bring the flour basket to him, and having touched the small quantity of flour which is in it, the flour increases, and becomes sufficient to fill twelve baskets. The winged human head above the child is his divine, guardian angel.

(*See chapter XX*).

"Thee. It was Thou Who didst feed with manna the Children of ISRAEL "by the hand of Thine angel MICHAEL, from the desert of SINÂ to KADESH "BARNEA, and now do Thou make me to know in what way I shall act." Now whilst the holy man ṢAGÂ ZA'AB was praying in this wise in the sanctuary, (Fol. 32*b*. 3) his wife, the holy woman 'EGZÎ'Ĕ ḤÂRAYÂ was weeping abundantly as she sat in the courtyard by the door of her house. And when the chosen child FESHḤA ṢĔYÔN saw his mother weeping, he touched her tears with his fingers, and asked concerning them. Then she said unto him, "What saith my boy? For he knoweth not that we must "cease to celebrate the festival of SAINT MICHAEL;" and she gave him her breasts to suck, but he refused to take nourishment therefrom, and he made a sign and pointed to the house as if he would say, "Take me in." Now his mother did not know what he wanted, whereupon he cried out and (Fol. 33*a*. 1) wept tears, and so made her to know that she was to take him back into the house. And when his mother understood what he wanted, she said, "What have I to do even if I go into the house "now?" Nevertheless she went into the house by reason of the crying of her child.

Now there was in the basket in which the flour was kept a little wheat flour which was sufficient to fill one measure, and the child made a sign as if he would say, "Hand me the basket." And (see Plate XVII) she brought the basket to him, and gave it to him. Then he put his hand in the basket on the flour, and straightway (Fol. 33*a*. 2) the basket became filled to the top with the wheat flour, and it ran down over the sides. Now when the holy woman his mother 'ĔGZÎ'Ĕ ḤÂRAYÂ saw this act she was filled with exceedingly great amazement. And the holy child FESHḤA ṢĔYÔN made another sign to her wishing her to bring him another basket, and she brought another basket to him, and he threw a little wheat flour therein, even as one who was amusing himself, and he filled it full of flour. Then his mother brought him a third basket, and this he filled

እሙኒ፡ብዙ ኅ፡ተአ
ምራት፡ወመንከራ
ት፡ተገብረ፡ላቲ፡በ
ባርኮ፡እዲሁ፡ትረ
ክብ፡ዘ ኃሠሠት ፡
ወከመዝ፡ልህቀ፡ዝ
ንቱ፡ወልድ፡ኅሩይ፡
በአርእዮ፡ኃይል ፡
ወዕበይ ፡ ፡

ምዕራፍ፡፳ወ፬፡ወ
እምዝ፡እምድኅረ፡
ኮኖ፡፯ዓመተ፡ተ
ምህረ፡እምአቡሁ
መዝሙረ፡ዳዊት፡
ወኵሎ፡መጻሕተ፡
ቤተ፡ክርስቲያን፡
ብሉየ፡ወሐዲሰ፡ዘ
ምስለ፡ዓቂበ፡ሕጎ

ሙ፡ኦበሂ፡ይትሜሀ
ር፡ይመስል፡ከመ፡ዘ
ተዳማ፡ተምህረ፡
ወየጸንዕ፡ፍጡነ፡
ከመ፡ዘነገርዎ ፡እ
ስመ፡እንተ፡ውሥጡ
ኅዱር፡ክርስቶስ፡
ውእቱኬ፡መንፈ
ስ፡ቅዱስ፡ዘመርዔ

I. The child Feshha Ṣĕyôn touches the oil jar, and it at once becomes filled to the brim with oil, and all the oil vessels in the house are filled from it with oil. (*See chapter XXII*).

II. The celebration of the festival of Saint Michael on the twelfth day of the month Magâbît, during which the guests of Ṣagâ-Za'ab marvel at the richness and abundance of the meat and drink which have been set before them, and ask where such could be found seeing that there was a famine in the land. (*See chapter XXII*).

likewise. And when his mother the holy woman ʾĔGZÎʾĔ ḤÂRAYÂ (Fol. 33*a*. 3) was weary [with carrying the baskets], she called her handmaiden [to come] and help her, and she brought nine baskets, and the child filled them all with the wheat flour; and there were [in all] twelve [baskets]. And the blessing of GOD descended that day upon the house of the holy man ṢAGÂ ZAʾAB, and the holy child FESHḤA ṢĔYÔN rejoiced greatly when he saw the blessing which was coming down from heaven like the dew.

And his mother the holy woman ʾĔGZÎʾĔ ḤÂRAYÂ meditated within herself saying, "This son of mine is mighty, (Fol. 33*b*. 1) even as is "his God," and then she brought to him an oil flask wherein was a little oil, and she put the hand of the child inside it, (see Plate XVIII) and caused him to make the sign of the Cross, and the oil in the flask boiled as if it were being heated over the fire, and it filled the vessel quickly. Then the handmaiden brought large jars, and she poured some of the oil from the flask into them, and filled them all. Then the holy woman brought a vessel with some salt in it, and she placed the hand of the child upon it, making it to form, as before, (Fol. 33*b*. 2) the sign of the Cross; and the vessel became filled with salt, and she removed therefrom sufficient to fill a large jar. And she brought also a very large vessel and a very large bowl, and she poured into them some of the salt and filled them, and [there were] oil and fennel plant; and every vessel in the house, each in his place, was found to be full of what would be required [for the feast], and not one of the vessels which were in the house on that day was found empty. And ʾĔGZÎʾĔ ḤÂRAYÂ commanded her handmaiden to make ready (Fol. 33*b*. 3) food for the festival of SAINT MICHAEL, which was to take place on the twelfth day of the month MAGÂBÎT in the year following that wherein the holy woman had been led away into captivity, and when the holy man ṢAGÂ ZAʾAB came from the church, his wife the holy woman ʾĔGZÎʾĔ ḤÂRAYÂ told him about everything which had

happened through their chosen son. And when the holy man ṢAGÂ ZA'AB had heard it, he blessed GOD and said, "Blessed be the LORD GOD of "ISRAEL, Who hath shewn compassion upon us, and Who hath wrought "salvation (Fol. 34*a*. 1) for His people. Let my soul bless GOD, and let "it bow down in homage before His holy NAME! What can I give in "return unto Thee, O GOD, for all that Thou hast done for me? for I, a "sinner, am not worthy of it." Then, having said these things, he took the holy child FESHḤA ṢĔYÔN, and embraced him, and kissed him, saying, "My son hath given me life for a multitude of days, and for a length of "years, and thou shalt be unto me abundance in the season of famine, and "drink in the time [Page 19] of thirst, and clothing in the time of naked-"ness, and riches in the time of poverty, (Fol. 34*a*. 2) and joy in the time "of sorrow, and a refuge in the time of tribulation; my child hath given "me life for many days."

And the holy child FESHḤA ṢĔYÔN spake unto his father, saying, "I have made thee to live for many days. Thou shalt die before me, and "thou shalt have no other offspring except myself. Nevertheless thy death "shall be a gain for thee, and there awaiteth thee thy reward, that is to "say, a crown of praise is ready for thee, in return for thy pure ministrations "as priest, and for thy offerings of incense which have been accepted, and "for thy alms and oblations (Fol. 34*a*. 3) which have been received [on "high]. Now I shall remain and wait for the mighty slayer, and my death "(*or*, slaughter) shall not take place through flesh and blood, but through "the governors and lords who rule over the world of darkness, that is to "say, the unclean spirits which are beneath the heavens. Thou shalt "descend, O my father, into the world of thy fathers, which is the grave, "the mother of [us] all." Now when his son had said these things unto him, ṢAGÂ ZA'AB was greatly perturbed, nevertheless he gave thanks unto GOD, (Fol. 34*b*. 1) saying, "I give thanks unto Thee, O Father, Thou Lord "of heaven and of earth, Who hast hidden these things from those who

"are wise and understanding, and hast revealed them unto children. Yea, "O Father, for so hath it pleased Thee to do. Verily Thou art the "Wisest of the wise, and the voice of Thy Word illumineth and maketh "wise children. I am unworthy that Thou shouldst shew me all the "wonderful things which Thou doest through this child whom Thou "Thyself hast chosen to be Thine own." Then after all these givings of thanks, he said unto his son, (Fol. 34*b*. 2) "Glory be to our GOD, Who "hath made thee to know His Law and His statutes."

And they made ready much food, and celebrated the great festival in the name of MICHAEL on the twelfth day of the month MAGÂBÎT, [and they gave food] to the poor and needy, and to the widows and those who were in misery, and to all those who were in tribulation; and they also made a great feast for their kinsfolk and for the men of the city. Then those men whilst they were eating and drinking (see Plate XVIII) marvelled at the work which the holy man and woman had done, and they said, (Fol. 34*b*. 3) "Where did they find food wherewith to set forth such "a table as this in such a period of distress, when there is no food in the "city? Now if we wished to make a festival [in honour of] MICHAEL, "should we be able to find sufficient food as these folk have done?" And there were some who said, "Since their child FESHḤA ṢĔYÔN hath been "born they have waxed exceedingly rich;" and having said these things, and filled themselves with food, they returned to their own house. And the holy man ṢAGÂ ZA'AB and the holy woman 'ĔGZÎ'Ĕ ḤÂRAYÂ continued to feed all the men of the city until the season of famine had passed by, (Fol. 35*a*. 1) and the wheat flour, and the oil and the salt likewise, did not come to an end, and everything which was required in the house, and which had been blessed by the hand of their son, the holy child FESHḤA ṢĔYÔN, (Fol. 35*a*. 2) did not come to an end until the day of their death. And the holy man ṢAGÂ ZA'AB, and the holy woman 'ĔGZÎ'Ĕ ḤÂRAYÂ continued to dwell in joy and peace, and to praise GOD,

and to give thanks unto Him, by day and by night, for all the things which He had done for them by the hand of their son, the holy child FESHḤA ṢĔYÔN.

CHAPTER XXIII.

HOW THE CHILD WORKED ANOTHER MIRACLE AND TURNED WATER INTO WINE, AND HOW HE PROVIDED HIS MOTHER'S HOUSE WITH EVERYTHING NECESSARY BY MIRACULOUS MEANS.

(Fol. 35*b*. 1) Now a second time did ʾĔGZÎʾĔ ḤÂRAYÂ perform a mighty miracle by the hand of her son, the holy child FESHḤA ṢĔYÔN, for there came unto her a certain nobleman of the city who was passing along the road, and he said unto her, "Give me something to eat, for I "am very hungry." And the holy woman ʾĔGZÎʾĔ ḤÂRAYÂ said unto him, "I can give thee something to eat, but I have no wine to give thee;" and the nobleman said unto her, "If thou hadst some wine it would have been "well, nevertheless whatsoever thou hast give it to me." Then the holy woman ʾĔGZÎʾĔ ḤÂRAYÂ (Fol. 35*b*. 2) went into her house, being exceedingly sorry because she had no wine, and she said in her heart, "O GOD "of this child, perform Thou for me a miracle according to Thy wont." Then she commanded her maiden to set out a table with much food after the manner which was suitable [Page 20] to the dignity of the nobleman, and she thought within her heart, saying, "The power of GOD is in "the hand of this my son. In the first place I came out of captivity be- "cause of him, and on another occasion I was delivered from a death "through hunger, (Fol. 35*b*. 3) and up to this present I have lived by his "grace; and now let my GOD perform an act of power by him."

And, meditating these things, she took her child and placed him by her side, and when he had come to the large tank which was in the

courtyard of her house and was full of water, she took the hand of her child, and he blessed that water, and she caused him to make over it the sign of the CROSS, whereupon the water turned into wine which was marvellously sweet. Then she called her handmaiden, and said unto her, "Draw carefully (?) from the wine which is in this vessel," and the handmaiden did so, and filled a vessel therewith; (Fol. 36*a*. 1) and she drew again, and filled several other skin bottles with the wine, which did not come to an end; then she left off drawing the wine, saying, "Let it wait "until later." Then the holy woman ʾĔGZÎʾĔ ḤÂRAYÂ commanded [the handmaiden] to call the nobleman, and to take him into another chamber, wherein she had brought for him an abundance of every kind of food which would be required [by him]. And the nobleman marvelled, saying, "Whence hath this woman been able to find in so short a space of time "such a tableful of food? For they have made ready for me food which "is fit for a king" (Fol. 36*a*. 2). And as the nobleman and those who were with him were talking together in this wise, they ate and were filled, and they left some of the food for the people of the city. Then the nobleman said, "Call hither ʾĔGZÎʾĔ ḤÂRAYÂ;" and they called her. And when she had come into his presence, he said unto her, "How is it that thou "hast laid up by thee such very fine wine as this? Thou didst say unto "me, I have no wine." Then the holy woman ʾĔGZÎʾĔ ḤÂRAYÂ said unto him, "I never saw such wine as this before, for after I had gone away "from thee thy GOD gave it unto me." And the nobleman said unto her, (Fol. 36*a*. 3) "May GOD bless thee, and everything which He hath made "thee to possess;" and when the nobleman had blessed her, he departed on his way. Now the water in the tank which had turned into wine continued sweet and good for forty days, and all the men of the city drank therefrom, and it became not sour, on the contrary, it became better as each new morning appeared, and every day it appeared to be newly fermented wine.

ት፡ዘይሚህሮ፡ለስ
ብእ፡ጥበበ፡ወኮነ፡
ሥግወ፡በኵሉ፡ፈ
ሪሃ፡እግዚአብሐ
ር፡ወቅኑየ፡ለትእ
ዛዙ፡ወይትፈቀር፡
በኀበ፡ኵሉ፡ዘርእ
ዮ፡ወዘሰምዖ፡ወመ
ጠን፡ከመ፡ይጹሙ፡ጺ
መ፡ቅድስተ፡እንተ፡
ይእቲ፡እመ፡ኵሉ፡
ምጓባረት፡ወአት
ለወ፡ጸሎተ፡ውስቴ
ታ፡ትኩኖ፡ሐገፋ፡እ
ምእለ፡ይትቃተልዎ፡
አጋንንት፡ወወስከ፡
ዓዲ፡ትዕግሥተ፡እ
ስመ፡ይእቲ፡ኮነቶ፡
ሐመረ፡እስክ፡አዕረ
ገቶ፡እምድር፡ስማ
የ፡ወረስየቶ፡ልዑለ
አምኵሉ፡

ምዕራፍ፡፳ወ፭ወአ
መ፡ኮኖ፡ፍጹመ፡፲ወ፭
ዓመተ፡ነሥአ፡አቡ
ሁ፡ወወሰዶ፡ኀበ፡ጻ
ጻስ፡አባ፡ጌርሎስ፡
እንዘ፡ሊቀ፡ጳጳሳት፡
ዘእለ፡እስክንድር

ያ፡አባ፡ብንያሚን፡ወዓ
ዲሁ፡ጳጳስ፡አባ፡ጌርሎ
ስ፡ህሎ፡በምድረ፡አ
ምሐራ፡እመ፡ንግሥ
ተ፡ዛጋ፡በእምነት፡
ወእምቅድመ፡ይብ
ጽሑ፡ህየ፡አሸተርአ

The child Feshha Ṣĕyôn being taught the Holy Scriptures at the age of seven by his father Ṣagâ-Za'ab, under the guidance of the Holy Spirit. Above his head is the symbol of the child's guardian angel in the form of a winged human head.

(*See chapter XXIV*).

Now as regards this holy child FESHḤA ṢĔYÔN, some times he stammered after the manner of children, and some times he would speak with clear, strong words like a young man twenty years old. (Fol. 36*b*. 1) And his mother wrought many miracles and wonderful things by the blessing of his hand, and she acquired thereby everything which she sought. In this wise did the chosen child grow up, and in his appearance there were might and majesty.

CHAPTER XXIV.

HOW FESHḤA ṢĔYÔN LEARNED THE BOOKS OF THE OLD AND NEW TESTAMENTS, AND TO FAST, AND TO PRAY, AND TO ENDURE PATIENTLY.

(Fol. 36*b*. 2) And it came to pass that when the child was seven years old, he learned from his father the PSALMS OF DAVID, (see Plate XIX) and all the Books of the Church, both of the Old and New Testaments, and he learned the meaning of the laws that were therein (Fol. 36*b*. 3). Now when he was learning the Books it seemed as if he had known them before, and he held them quickly and firmly in his mind as soon as his father spake them to him, for CHRIST dwelt within him, and the HOLY SPIRIT, Who teacheth man wisdom, taught him (Fol. 37*a*. 1). And he was adorned with all the fear of GOD, and he was subject unto His commandments, and he was beloved by all those who saw and heard him. And he acquired the power of keeping the holy fasts, which is the mother of all ascetic labours, and in fasting he followed closely after prayer, which is a shield for those who wage war against the devils, and he learned also the virtue of patient endurance, which became to him the ship which made him to ascend from earth to heaven, and which set him upon a loftier height than any other man. [Page 21]

ስቅስ፡ወጥቁር፡በ
ኀበ፡ሀገረ፡ያጠ፡እ
መ፡ወኢሀሎ፡ባሕ
ቲት፡እላ፡ሚካኤል
ኒ፡የሐውር፡ቅድሜ
ሁ።እንዘ፡ያጸንዕ፡ሕ
ይፈ፡እሳት፡አንትሙ
ተራእዩ፡ናዕሰ፡ኵላ
ሶ፡ወእነ፡እራኢ፡ዕ
በየ፡እጋሁ፡ወዘንቲ
ብሂሎ፡ነሥአ፡ለቅ
ዱክ፡ፍሥሐ፡ሶዮን፡
ወእንበር፡ታሕቲ
ሁ፡እንዘ፡ይከድና፡
እመአልባሂሁ፡ለ
እቡሁኒ፡ተወክፎ፡
ሠናየ፡በእንቲአሁ
ወአዘዘ፡ከመ፡ያሳድ
ርዎ፡ኀበ፡ሠናይ፡ማ
ኀድር፡ሎቱስ፡እኁደ
ር፡መስሊሁ፡በፍ

ሠሐፅወበሰኑታ፲ገ
ብረ፡ቅዳሴ፡ከህነ
ት፡በከመ፡አዘዘ፡መ
ልአከ፡ወአብአ፡ለት
ዱክ፡ፍሥሐ፡ሶዮን፡
መከሊሁ፡ወሀሞ፡
ዲያቆነ፡ወፈጸሞ፡
ሠርዓተ፡ቅዳሴ፡ወ
፱አ፡አባ፡ጊርሎስ፡ሰ
በ፡ማኅደሮ፡ወይቤ፡
አምኦ፲እዎ፡ለፍሥ

ሐ፡ኦዮን፡ኀቤየ፡ወ
ሶበ፡አምኦ፲እዎ፡እ
ኀበር፡ኀቤሁ፡መጠ
ነ፡ፀ፩ሱባዔያት፡እን
ዘ፡አይፈልጦ፡እም
ኑሁ፡መወልተ፡ወሊ
ሊተ፡ወጥቀ፡እፍቀ
ር፡ወእምድኅረዝ
ባረኮ፡በሰሉ፡በረከ
ት፡መንፈሳዊ፡ወፈ
ነው፡በሰላመ፡ኀሌር።

Feshha Sĕyôn is ordained a deacon by Gêrlôs, Bishop of 'Amharâ, during the patriarchate of Benjamin, Archbishop of Alexandria.

(*See chapter XXV*).

CHAPTER XXV.

HOW BY THE COMMAND OF SAINT MICHAEL THE YOUTH FESHḤA ṢĔYÔN WAS TAKEN BY HIS FATHER TO BISHOP GÊRLÔS, WHO APPOINTED HIM A DEACON FORTHWITH.

(Fol. 37*a*. 2) Now when the boy had completed the fifteenth year of his age, his father took him and brought him to the Pâpâ (*i. e.*, Bishop) ABBÂ GÊRLÔS,[1] (see Plate XX) at the time when ABBÂ BENYÂMÎN (BENJAMIN) was Archbishop of Alexandria, for (Fol. 37*a*. 3) ABBÂ GÊRLÔS was still Pâpâ (*i. e.*, Bishop) in the country of ʾAMḤARÂ, in the kingdom of ZÂGÂ. And before they came there SAINT MICHAEL the angel of GOD (Fol. 37*b*. 1) appeared to ABBÂ GÊRLÔS at the time of midnight, and he said unto him, "To-morrow there will come unto thee a man who shall "be ruddy and pleasing of countenance, and he shall make obeisance to thee "from afar off. With him there will be a chosen son who is fit for the "kingdom of heaven. He is held in honour before GOD, and heaven and "earth together are not equal in value to one hair of his head, and his "name is written on the wings of the Trinity. Such a youth will I bring "unto thee, (Fol. 37*b*. 2) and thou shalt appoint him a deacon, and shalt "send him back to his country in peace." And having said these things unto him he disappeared from his sight.

Now when ABBÂ GÊRLÔS heard the words of the angel he marvelled, and he remained the whole night long in trouble at the working of GOD. And when the morning had come he went out in order that he might know if the things which the angel had shewn him were true, and at that very moment the holy man ṢAGÂ ZAʾAB came, and taking up his stand afar off made obeisance unto him; then ABBÂ GÊRLÔS knew that (Fol. 37*b*. 3) the thing which the angel had shewn him was true.

[1] *I. e.*, Abbâ Cyril.

And ABBÂ GÊRLÔS went in and sat upon his throne, and the priests stood on his right hand and on his left, according to custom, and he said unto one of them, "Bring in the man of ruddy face who stood up before us." So they called the holy man ṢAGÂ ZA'AB, and they brought him in, and when he had come in, and had made obeisance before him, and had been blessed by him, ABBÂ GÊRLÔS said unto him, "Where is thy son? He "is pleasing to the HOLY SPIRIT, and he hath been anointed by Him, and "he is held in honour (Fol. 38*a*. 1) by me before GOD and His angels, "and he is exalted far above his equals. Through him victory over the "enemy shall be granted to kings, and the oil of MÊRÔN to the priests, "and judgment to which governors are not equal, and the might of awe "unto judges, and protection to the churches, and firmness of faith unto "believing men and women." And when the holy man ṢAGÂ ZA'AB had heard these words from the mouth of our father (Fol. 38*a*. 2) ABBÂ GÊRLÔS, he stood for a long space of time marvelling at what he had said. Then the PÂPÂ said unto him, "Why dost thou marvel at my words? Is not "thy son here?" And he said unto him, "Yea, he is here." Then ABBÂ GÊRLÔS said unto him, "Go thou, and bring him [hither] quickly, so that "I may consecrate him according as his GOD hath commanded me; "not that I, who am a sinner, can sanctify him, but he can sanctify me by "means of the holiness which is upon him." And when ABBÂ GÊRLÔS had said this, the holy man ṢAGÂ ZA'AB brought his holy son (Fol. 38*a*. 3) FESHḤA ṢĔYÔN and set him before the PÂPÂ, and when ABBÂ GÊRLÔS saw him, he rose up quickly from his throne, and put his arms round the neck of the boy and kissed him; and all the people were astonished when they saw that the PÂPÂ rose up and kissed the child. Then they said unto him, "What hast thou seen, O our father, that thou risest up before "such a child as this?" And ABBÂ GÊRLÔS said unto them, "That which "I know ye do not know. This child is held in honour by JESUS CHRIST "(Fol. 38*b*. 1), and he is beloved by MARY, His Mother, and this is not

"all, for MICHAEL goeth before him, and fighteth boldly [for him] with "his sword of fire. Ye see only the smallness of his body, but I see the "majesty of his grace."

Then having said these words he took the holy youth FESHḤA ṢĔYÔN and seated him below him, and he covered him over with a portion of his apparel; and he received his father kindly for his sake, and he commanded them to give him a comfortable abode wherein to dwell, but the young man he made to tarry with him joyfully. (Fol. 38*b*. 2) And on the morrow ABBÂ GÊRLÔS performed the consecration to the priesthood, even as the angel had commanded, and he brought the holy young man FESHḤA ṢĔYÔN with him, and appointed him to be a deacon; and when the ceremony of consecration was ended, ABBÂ GÊRLÔS went [Page 22] to the abode of the young man, and he said (Fol. 38*b*. 3), "Bring out FESHḤA ṢĔYÔN to me;" and when they had brought him out, he made him to abide with him for a space of three weeks, and the young man was never separated from him either by day or by night, and ABBÂ GÊRLÔS loved him exceedingly. And after these things he blessed him with spiritual blessings of every kind, and he sent him away in peace to his own country.

CHAPTER XXVI.

HOW FESHḤA ṢĔYÔN AND HIS FATHER WERE ENTREATED EVILLY BY A CERTAIN MAN ON THEIR WAY HOME, HOW PUNISHMENT CAME UPON HIM SWIFTLY, AND HOW FESHḤA ṢĔYÔN PERFORMED A MIRACLE OF HEALING.

(Fol. 39*a*. 1) And it came to pass that whilst the young man and his father were returning to their country from the land of ʾAMḤARÂ, they arrived in a certain city. And the holy man ṢAGÂ ZAʾAB said unto his son FESHḤA ṢĔYÔN, "I am greatly grieved for thy sake and for my own,

"because our provisions for the way have come to an end, and we are "not able to travel along the road without food. Thou art a child and I "am an old man, and if we sink from exhaustion on the way, who will lift "us up? And the men of the city are of very evil disposition, (Fol. 39*a*. 2) "for they will not receive wandering strangers, and they will neither give "a man food nor take him into their houses, unless one force them to do "so." Then his son the holy youth FESHḤA ṢĔYÔN said unto him, "Why "art thou sorrowful, O father, seeing that the LORD our GOD is with us? "For we shall lack nothing. Dost thou not remember His word which "saith,[1] Think not with anxiety and say, What shall we eat? And what "shall we drink? And with what shall we cover ourselves? For it is all "these things which the nations who are outside [the covenant] seek (Fol. "39*a*. 3). But as for you, first seek ye the kingdom of GOD and His "righteousness, and all these things shall be added unto you." And when the chosen child FESHḤA ṢĔYÔN had said these things unto him, his father put aside his trouble from him. Then his father the holy man ṢAGÂ ZAʾAB said unto him, "O my son, by my life [I swear] that for many days "past I have had implicit confidence that GOD would help me for thy "sake;" and with these words and others which were like unto them they talked together, and they journeyed on their way throughout the day. Now when the evening had come the holy youth FESHḤA ṢĔYÔN (Fol. 39*b*. 1) said unto the holy man his father ṢAGÂ ZAʾAḆ, "Father, where "shall we abide [this night]?" And his father the holy man ṢAGÂ ZAʾAB said unto him, "O my son, have I not already told thee that the men of "ʾAMḤARÂ will not receive a stranger, and that they will never bring any "man into their houses under any consideration?" Then his son the holy youth FESHḤA ṢĔYÔN said unto him, "Come, [let us go on] until we can "persuade the men who are before us [to receive us];" and his father the

[1] St. Matthew vi. 25; St. Luke xii. 22, 29.

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I. Ṣagâ-Za'ab and his son Feshha Ṣĕyôn greeting and saluting a stranger, who straightway attacks the youth with a stick; Saint Michael seeing this, seizes the man, and suspends him, head downwards, in the air.

II. A fever-stricken woman and a paralytic man are healed by the sprinkling of water in which Feshḥa Ṣĕyôn, *i.e.*, Takla Hâymânôt, had bathed his feet, and the devil which had caused the diseases leaves them in the form of an ape.

(*See chapter XXVI*).

holy man ṢAGÂ ZA'AB said unto him, "Dost thou mean to say, O my "son, that we should go on?" So they went on their way, and they arrived at a place where certain men were sitting in the courtyard of their house. And the holy youth (Fol. 39*b*. 2) FESHḤA ṢĔYÔN said unto them, "Peace be unto this house! If there be here the sons of peace GOD shall "make peace to rest upon them, and if there be none such here, my peace "shall return unto me." Now when the men heard his words they were angry with him, and they said unto him, "Hast thou come to dwell with "us? If thou hast, this peace shall remove itself [from us]." And one of those men who were sitting [there] rose up and smote the holy young man FESHḤA ṢĔYÔN, and FESHḤA ṢĔYÔN wept, and uttered many cries of pain. Then he said to that man, "Why didst thou act thus? (Fol. "39*b*. 3) And why didst thou reward me with a buffet for my salutation "of peace, and why didst thou beat me instead of receiving me?" And again the holy young man spake, saying, "O SAINT MICHAEL, thou angel "of the might of GOD, dost thou not see all these stripes which this man "is laying upon me? Shew thou me the power of thy help, O thou holy "one of GOD." And before the words (see Plate XXI) were ended in the mouth of the holy FESHḤA ṢĔYÔN, that man was lifted up, and the angels of the upper air showered blows upon him (Fol. 40*a*. 1) whilst all the men of the city were looking on, and the man was beaten with multitudes of stripes, but he knew not who was punishing him, and he only heard a rushing sound which was like unto the noise of the winds of the clouds, and he cried out, saying, "O good men, have mercy upon me for GOD's "sake." Then all the men of the city were dismayed when they saw this thing, and they said unto them, "Have mercy upon us, for we treated you "with roughness in ignorance," (now the men had imagined that they were magicians), and they entreated them very many times, (Fol. 40*a*. 2) saying, "Have mercy upon us." Meanwhile the man who had been snatched up in the air shrieked and cried out, saying, [Page 23], "Have

"mercy upon me, O thou boy, for the sake of thy mighty GOD, for though "thou art small in person, yet are thy works more exalted than the heavens. "I magnified myself over thee in my ignorance, and according to my wont, "nevertheless do thou shew thy might upon me, and from this time forward "I will never again act thus. Have mercy upon me." And when the holy youth FESHḤA ṢĔYÔN saw that the man had confessed his sin, he said unto him that was suspended (Fol. 40*a*. 3) in the air, "Dost thou acknow- "ledge the judgment of GOD which hath been wrought for us who were "beaten, and that the stripes have been speedily avenged?" And the man said, "Yea, I acknowledge it, O my lord;" and he said unto him, "He Who hath suspended thee in the air, that is to say, GOD, shall bring "thee down." Then straightway the man turned himself to descend, and he did so little by little until he reached the ground, and the marks of the stripes which he had received were visible on his back, and they appeared to have been caused by fire. And he stood up before them, and made obeisance to them, and he said unto them, "O my masters, "deal patiently with thy servant, (Fol. 40*b*. 1) and take ye up your abode "in my house, for your coming [is that of] the angels of GOD." Now, he did not utter these words from his heart, but from his mouth, for in his inmost mind he considered [the holy men to be] magicians. And the men of the city contended among themselves, each one saying, "I will "provide an abode for them, I will provide an abode for them." Then the holy man FESHḤA ṢĔYÔN perceived the wickedness which they were meditating in their hearts, and he said unto them, "O men of this city, we "are not what ye imagine us to be, for we are the servants of JESUS "CHRIST, (Fol. 40*b*. 2) and it is by Him that we perform mighty deeds, "and it is He Who will inflict injury upon those who do us harm." Then the men of the city said unto them, "We said [in our hearts] that angels "in the forms of men had come unto us;" and the holy man FESHḤA ṢĔYÔN said unto them, "Ye shall not speak in this manner, for we are

"only the servants of God;" and having said these words, he forgave them their wickedness.

And again the holy man FESHḤA ṢĔYÔN spake unto them, saying, "Contend ye not among yourselves concerning an abode for us, for we "will dwell with the man who was suspended in the air, for he hath "received punishment for his sins." (Fol. 40*b*. 3) Then the man said, "Verily I was suspended in the air as a means of redemption for all of "you, and thy judgment was righteous, O my lord;" and the man took the holy men with joy and brought them into his house, and he made ready a table, and set food thereon before them, and they ate, and were filled, together with those who were with them; and afterwards the man rose up and brought water, and washed their feet. Now the wife of that man was sorely stricken with fever, and his son was a paralytic; and the man took the water wherein the feet of the holy men had been washed, (Fol. 41*a*. 1) and he sprinkled (see Plate XXI) it over his wife and son, saying, "May the God of these holy men who have come into my house "make you whole this day!" And they were healed straightway, and they stood upright as if no disease whatsoever had touched them, and the man rejoiced and made obeisance before them, and he said unto them, "GOD "hath sent you unto me for my life's sake, and behold, my wife, who was "smitten with fever, and my son, who was a paralytic, rose up from their "beds as soon as they touched the dust of your feet." Then the holy man FESHḤA ṢĔYÔN (Fol. 41*a*. 2) said unto him, "It is not through us "that thy wife and thy son have been healed, but because of thy faith, "for for him that hath faith in CHRIST everything shall be performed." And in the morning the holy men rose up that they might go on their way, and all the men of the city gathered themselves together to them, for they had heard that they had healed the sick; and they knelt down at their feet, and said unto them, "For GOD's sake forgive us all the "transgressions which we have committed against you." And the holy

men said, "GOD shall (Fol. 41*a*. 3) forgive you your sins, and from this "time forward ye shall not act thus again. Love ye each other, for love "shall hide sins of every kind, and shew ye love unto the wandering "stranger with the fulness of your heart, and let it not be a hard thing "unto you, for if ye do not these things the Lord will say unto you, I was "an hungered,[1] and ye gave Me not food, I was athirst, and ye gave Me "no drink, I was a stranger, and ye received Me not; these things [will "He say], and what followeth these words. And when He shall (Fol. "41*b*. 1) accuse you of such things in the Hall of Judgment, what will ye "bring together before Him [as an excuse]?" And FESHḤA ṢĔYÔN commanded them openly, saying, "Feed the hungry with thy food, make the "stranger to dwell under the shadow of thy house, and if thou seest a "man who is naked cover him with whatsoever thou hast with thee, and "shew not neglect towards the seed of thy house. And if thou doest "thus thy Lord shall never forsake thee, but at the time wherein thou "callest upon Him He will say unto thee, 'Here am I', and He will hearken "unto thy cry for thee." [Page 24] Then all those who were there marvelled at the grace of his voice and at the sweetness of his words, and (Fol. 41*b*. 2) at the pleasantness of his mouth (*i. e.*, speech); and they sent the holy men away on their journey in peace, saying, "May thy "GOD (Fol. 41*b*. 3) make all the things which thou hast spoken to dwell "in our hearts."

[1] St. Matthew xxv. 35.

CHAPTER XXVII.

HOW FESHḤA ṢĔYÔN AND HIS COMPANIONS ARRIVED AT A PLACE WHEREIN THERE WAS NO WATER, HOW THE HOLY MAN MADE A STREAM OF WATER TO APPEAR, AND HOW HE PROVIDED FLOUR WHICH LASTED UNTIL THEY REACHED THEIR HOMES.

(Fol. 42*a*. 1) Then the holy men ṢAGÂ ZA'AB, and his son FESHḤA ṢĔYÔN departed from this place, and they had with them twenty-one men, and when the night fell upon the country they had not found any place wherein they might abide, and all the provisions which they had consisted of a little flour, which was in a small bag that contained about the measure of a *hin*.[1] And they entered in among the rocks that they might take up their habitation there, but they found no water to drink, and they were in great tribulation by reason of their want of water. Then the holy man (Fol. 42*a*. 2) removed himself a little distance from them, and prayed and said, "O my Lord JESUS CHRIST, Who didst hearken "unto me yesterday [when I prayed] concerning the man [who struck "me], hearken Thou unto me likewise this day when I pray for water, for "Thou art He, O Lord, Who did make water to come forth from the "rock when Thy people Israel were athirst." And as he was praying in this wise he wept, and his tears flowed down upon the ground, and from the spot whereupon his tears fell there sprang up a fountain of water, which was clear and sweet like honey; and he drank therefrom, and his soul (Fol. 42*a*. 3) rejoiced, and he gave thanks unto GOD. Then he called his men and said unto them, "Come ye and drink, for I have found water;" and they said unto him, "Where hast thou found [water], O chosen son?" And he said unto them, "In the place where GOD commanded." And he led them [there], and they drank, and were satisfied. Now those men

[1] A measure containing a little over three quarts.

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Takla Hâymânôt and his men having arrived in a region where there is no water, the saint prays to God with tears that water may spring up for them out of the ground; as soon as his tears touched the ground a fountain of water welled up, and they all drank. The saint next sprinkled some water over the little flour they had, and it increased in quantity, and became sufficient to supply them all with bread so long as they were on their journey.

(*See chapter XXVII*).

knew not that the water had come forth (see Plate XXII) by the prayer of the holy man FESHḤA ṢĔYÔN, and they drew into their vessels as much water as they could hold, and set them aside. Then the holy man FESHḤA ṢĔYÔN took some of the water, (Fol. 42*b*. 1) and sprinkled it on the flour, and made the sign of the CROSS over it as he did so in the Name of the Trinity, and he said, "O Lord, fulfil Thy blessing on this flour which "sustaineth [life], so that it may not be lacking to us;" and the Lord quickly filled the flour [with His blessing], even according to his word, in the bag wherein it was, and they drew out therefrom, and they ate and were satisfied, and they gave thanks unto God Almighty.

And on the morrow the holy man FESHḤA ṢĔYÔN went to the stream of water, and he said unto it, "Cease thou by the word of my Lord, "(Fol. 42*b*. 2) the Living One, the Mighty One;" and straightway the water dried up. Then the company went on their way, and the flour of wheat failed them not, for seven and twenty men ate therefrom both morning and evening; and they held converse among themselves concerning the greatness of the power of God which followed the young man, saying, "Take heed to this flour, for it neither becometh less because of "those who eat therefrom, nor doth it weigh heavily upon those who "carry it." And wondering at this thing they came into their city ZÔRARÊ, and the holy woman ʾĔGZÎʾĔ ḤÂRAYÂ (Fol. 42*b*. 3) received them with gladness, and she rejoiced because her husband had come to her in safety, and because her son had become a deacon. And the holy man ṢAGÂ ZAʾAB told her how much the PÂPÂ (*i. e.*, the Bishop) had loved her son, and how many miracles had taken place through him on the journey; and when the holy woman ʾĔGZÎʾĔ ḤÂRAYÂ heard this, she glorified God because thereof.

CHAPTER XXVIII.

HOW THE BLESSED YOUTH FESHḤA ṢĔYÔN REFUSED TO MARRY THE BRIDE WHOM HIS PARENTS HAD CHOSEN FOR HIM, AND HOW SHORTLY AFTERWARDS THE YOUNG WOMAN DIED.

(Fol. 43*a*.) Now the holy youth FESHḤA ṢĔYÔN waxed in years, and grew strong in the HOLY SPIRIT, and he learned to ride a horse, and to hunt the wild animals of the desert and mountains, and to draw the bow, and to use weapons of every kind. Whensoever he mounted a horse, the animal would gallop by reason of the force of his strength; whensoever he drew the bow, [the arrow] found that which he intended to shoot, and his bow never came back empty [from the chase], but dripping with blood. And he was exceedingly strong in his voice, and mighty in his actions, [Page 25] and his stature was more pleasing and finer than that of any other (Fol. 43*b*. 1) young man in his district, and his father and his mother chose a wife for him from among the noble families of the city. Now when the holy man FESHḤA ṢĔYÔN knew of this thing, he said unto them, "Wherefore do ye choose for me a woman whom "I desire not to have? for I myself hold in fear one Man, Who is pure "and a virgin—JESUS CHRIST." And his father said unto him, "Why "speakest thou in this wise, O my son? This is the law which God "declared unto us, saying, 'Be fruitful and multiply, and fill the earth'."[1] (Fol. 43*b*. 2) Then the holy man FESHḤA ṢĔYÔN said unto his father, "[Consider] how many monks there have been who have made them-"selves eunuchs for the sake of the kingdom of heaven, and who have "made their bodies tabernacles for [the abode of] the Holy Spirit! [And "consider also] how many children have died before they arrived at the "years of maturity! Is the seed of man lacking because of these? And

[1] Genesis i. 28.

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I. Takla Hâymânôt is brought into the bridal chamber to the wife whom his father has chosen, but he refuses to marry her, and declares himself to be a true follower of the Virgin Christ.

II. The death of the bride who had been chosen for Takla Hâymânôt, which took place a few days after the saint rejected her.

(*See chapter XXVIII*).

"will it be lacking on my account [if I marry not?]." And saying these words he refused to do what his father wished. Nevertheless his father brought to him the maiden [whom he had chosen] against the will of the young man, so that she might be [his] wife, but he would not (Fol. 43*b*. 3) know her, and he sealed himself in his virginity, and he was adorned with holiness. Now a few days after his parents had brought the maiden to him she died, (see Plate XXIII) and the holy man FESHḤA ṢĔYÔN rejoiced, for she was a stumbling-block in his sight; and he remained in purity and holiness, and he was unfettered with the thoughts of this world, and his soul was adorned with the fear of God Almighty and with the knowledge of righteousness. And he dwelt in this wise for seven years in the house of his father and mother, and he was exceedingly rich in grace.

CHAPTER XXIX.

HOW SAINT MICHAEL APPEARED TO THE HOLY YOUTH FESHḤA ṢĔYÔN WHILST HE WAS HUNTING IN THE DESERT, AND TOLD HIM THAT HE MUST HENCEFORWARD GIVE UP THE PLEASURES OF THE CHASE AND HUNT THE SOULS OF MEN, AND HOW THE ANGEL DECREED THAT HIS NAME SHOULD NO LONGER BE FESHḤA ṢĔYÔN, BUT TAKLA HÂYMÂNÔT.

(Fol. 44*a*.) One day the holy man went forth into the desert to hunt with his mighty men, and there was with him a large following of people; and having become separated from his company by the space of the flight of an arrow, now it was the season of noon, SAINT MICHAEL, the Archangel, appeared unto him [arrayed] in apparel of majesty; and when the holy man FESHḤA ṢĔYÔN saw him, he fell down with his face to the ground, and became as a dead man. Then SAINT MICHAEL raised him up, and made the sign of the Cross over him, and fear removed itself from him, and he looked at the angel boldly, (Fol. 44*b*. 1) and said

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ናሁ፡እስከ፡፬ሰዓ
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ን፡ዘውስተ፡ገጹ፡እ
ንዳኢ፡ኢነአምር፡
ዘኮነ፡ላዕሌሁ፡ነገረ
ሂ፡ተናገረነ፡ዘኢ
ልማድ፡ሎቱ፡እንዘ፡
ይብል፡እምይእዜ
ስ፡አልብነ፡መክፈል

ት፡ውስተ፡ንዒወ፡
እንስሳ፡ገዳም፡ባ
ሕቱ፡ተደለውነ፡ው
ስተ፡ንዒወ፡እንስሳ፡
ዘቤት፡አቡነስ፡ቅ
ዱስ፡ተክለ፡ሃይማ

ኖት፡ቤታ፡ኵሉ፡ሌሊ
ተ፡እንዘ፡ይትፈሣ
ሕ፡ወእንዘ፡ይትኃ
ሠይ፡በመንፈስ፡ቅ
ዱስ፡ዘኃደረ፡ላዕ
ሌሁ፡ ፡

One day, at noon, whilst Takla Hâymânôt is hunting in the desert, Saint Michael appears to him and tells him to give up the hunting of animals and to hunt the souls of men instead. After Michael had spoken, Christ appeared above the wings of the Archangel and directed the young man to do His works.

(*See chapter XXIX*).

unto him, "Who art thou, O my lord, whom I see [arrayed] with such "majesty?" And the angel said unto him, "I am MICHAEL, the angel of "the host of GOD ALMIGHTY; I will be thy guardian continually, and I "will never, never depart from thee. I am he who brought thy father "ṢAGÂ ZA'AB from out of the womb of the waters for thy sake, I am he "who brought thy mother 'ĔGZÎ'Ĕ ḤÂRAYÂ thy mother from out of her "captivity for thy sake. Now therefore, why art thou hunting wild animals? "For (Fol. 44*b*. 2) this occupation is not a befitting one for deacons and "priests, [who are before] the face of the people and it only becometh "such folk as are beyond [the pale] of those who are set over the house "of God, and the doctrine of faith. Henceforward thou shalt not be a "hunter of wild animals, neither shalt thou be a rider of horses, but thou "shalt be a hunter of evil creatures without riding a horse, for thou shalt "hunt the souls of men on behalf of God, and shalt have a portion in his "house. And behold, (Fol. 44*b*. 3) God hath bestowed upon thee great "power with gracious abundance, and thou shalt raise the dead, and shalt "heal those who are vexed by devils, and shalt scatter abroad unclean "spirits from the city and from the open country, and shalt vanquish "SATAN; and all his hosts shall be dispersed through awe of thee. And "thy name shall no longer be FESHḤA ṢĔYÔN, but TAKLA HÂYMÂNÔT, "the interpretation of which is, 'Plant of the FATHER, and of the SON, and "'of the HOLY SPIRIT'."

And whilst SAINT MICHAEL was discoursing with these words to the young man, our Lord JESUS CHRIST (Fol. 45*a*. 1) appeared unto him, (see Plate XXIV) and He was seated upon the wings of SAINT MICHAEL in the form of a youth whose countenance was beautiful, even as He was when He was in the flesh with His disciples. And when our father the holy man TAKLA HÂYMÂNÔT saw him, he marvelled exceedingly, for hitherto he had never seen an angel, and he had never looked upon the LORD in visible form. And our Lord JESUS CHRIST said unto him, "Peace

"be to thee, O My beloved TAKLA HÂYMÂNÔT!" And our father (Fol. 45*a*. 2) said unto Him, "Who art Thou, O my Lord?" Then our Lord said unto him, "I am JESUS, the Redeemer of the World. It is I Who created "thee from thy mother's womb, and it is I Who have sanctified thee like "JEREMIAH the Prophet, and like JOHN the BAPTIST, and it is My portion "which I have assigned unto thee. I am He Who poured the Holy Spirit "into thy mouth so that thou mightest ascribe holiness unto Me three times "within three days after thou wast born. I am He Who poured the spirit "of blessing into thy hand (Fol. 45*a*. 3), so that the house of thy father and "mother might be filled with the fine flour of wheat, and with oil, and with "salt, and with everything which was required in a house, during the days "of famine. I am He Who suspended the man above the winds,[1] and "scourged him in My wrath when he reviled thee. I am He Who made "sweet water to spring up for thee from the dry land when thou wast "thirsty, and didst ask Me [for drink]. I am He Who made whole the "demoniacs by thy hand. I am He Who hath (Fol. 45*b*. 1) performed for "thee many mighty deeds from the time when thou wast little up to this "present, and Who will continue to do for thee mighty works, from this "time forward and for ever." Then, having said these things unto him, He blessed him with His holy hands, and gave him the salutation of peace, and ascended into heaven.

Then our father the holy man TAKLA HÂYMÂNÔT went to meet his followers, and he said unto them, "Get ye on your way, and let us depart "to our homes, for eventide is falling on the land;" and when those men looked at him they were greatly terrified at the brightness of his face, and they were unable to gaze upon him (Fol. 45*b*. 2) freely, for his countenance beamed with the splendour of divinity which could not be described. Meanwhile our father TAKLA HÂYMÂNÔT rejoiced and was exceedingly

[1] *I. e.*, in the air.

glad because he had found grace with his GOD. And as he and his men were journeying along he said unto them again, "Let us go into our "houses;" and they said unto him, trembling before him, "Where shall "we go? There is no place which shall shelter us from the beasts of the "desert." Then our father the holy man TAKLA HÂYMÂNÔT said unto them, "Come now, let us go back. Henceforward let us have no portion "(Fol. 45*b*. 3) in hunting the beasts of the desert, but let us make our- "selves ready to hunt the animals of the houses, that is to say, the sheep "which are cast away, so that the ravening wild beasts may not devour "them." Now when those men heard the words of his speech they imagined that he [intended] to say, "Let us take sheep from the fields and "lands of the city," and they understood not that he spake unto them concerning the souls of men, and he did not tell them that our Lord JESUS CHRIST had appeared to him. And straightway they came into their habitations, (Fol. 46*a*. 1) and the holy man went into his house, and the men marvelled and said among themselves, "Did ye perceive that the "light which was on the countenance of this man was there from the time "when he separated himself from us, that is to say, from the third until "the ninth hour? And that immediately he came to us we were unable "to look at him because of the strength of the light which was in his face? "Indeed we know not what hath come upon him. And as for the words "which he spake unto us they were most unusual, for he said, "From this "time forward we will take no part (Fol. 46*a*. 2) in hunting the wild beasts "of the desert, but let us prepare ourselves to hunt the animals of the "house." And our father, the holy man TAKLA HÂYMÂNÔT, (Fol. 46*a*. 3) passed the whole night in rejoicing and gladness in the Holy Spirit Who had made His abode in him.

THE LIFE OF TAKLA HÂYMÂNÔT (Folio 47*a*).

ምዕራፍ፡፵፩ወእን
በ፡ሀሉ፡ከመዝ፡አቡነ፡
ቅዱስ፡ተክለ፡ሃይ
ማኖት፡ሐረ፡ኀበ፡
ኢጳስ፡አባ፡ጌርሎ
ስ፡ወነገሮ፡ከመ፡ወ
ለጡ፡ሰብአ፡ሲዋ፡
ሥርዓተ፡ቤተ፡ክር
ስቲያን፡ወሃይማኖ
ተ፡ሐዋርያት፡ወከ
መሂ፡ያጠምቁ፡ሕ
ሃናተ፡እምቅድመ
ይግዝኡ፡ወሰሚ
ያ፡አባ፡ጌርሎስ፡ባ
ረኮ፡ወአእኩሦ፡
ወይቤሎ፡እስመ፡
ቀናዕከ፡ለእግዚአ
ብሔር፡ከመ፡ኢል
ያስ፡ነቢየ፡እስሪኤ
ል፡ናሁ፡አንተ፡ትከ
ውን፡ሐዋርያ፡ሐ

In obedience to Christ's behest Takla Hâymânôt renounces his worldly rank and wealth, and distributes all his goods among the poor folk of his city.

(*See chapter XXX*).

CHAPTER XXX.

HOW TAKLA HÂYMÂNÔT DISTRIBUTED ALL HIS GOODS AND POSSESSIONS AMONG THE POOR, AND HOW HE DECLARED HIS NEW NAME TO HIS KINSFOLK.

(Fol. 46*b*. 1) And it came to pass that when the morning had come, he gathered together all the goods which were in the house and in the field, and he began to distribute (see Plate XXV) them among the poor and needy, and among the widows, and those who were ready to die of misery; and whatsoever was required by the church he gave to the church, and he continued to give away his goods to the poor for a period of eight days, and all the property with which his father and his mother had endowed him, and which he himself had acquired during all his days, until at length there was left unto him nothing whatsoever. And when (Fol. 46*b*. 2) the men of the city and all his kinsfolk saw that he was giving away broadcast all his possessions, they gathered together round about him, and said unto him, "Wherefore dost thou scatter abroad all "this property at one time?" Then [Page 27] our father the holy man TAKLA HÂYMÂNÔT said unto them, "I am not scattering my property, on "the contrary I am multiplying it so that it may become a bond for me." And again he said unto them, "Do ye know my name?" And they said unto him, "Yea, we know that thy name is FESHḤA ṢĔYÔN;" and he said unto them, "I have been called by a new name (Fol. 46*b*. 3) by the Lord "of heaven, Who said unto me, 'Thy name shall not be FESHḤA ṢĔYÔN, "'but TAKLA HÂYMÂNÔT." And when those men heard that gracious name, they said unto him, "This name of thine is very sweet and very "beautiful," and from that time onwards they called him by that name, and he was held in exceedingly great honour by all those who saw him, and by all those who heard his history.

ዋርያ፡ትሥዕር፡ጣ
ያተ፡ወትቂድስ፡ታ
ቦተ፡ወትሠይም፡
ቀሳውስተ፡ወዲያ
ቆናተ፡ወይሰደዱ፡
መናፍስት፡ርኩሳ
ን፡በታልክ፡እምኵ
ሉ፡በሐውርት፡ወ
ትመይጦሙ፡ለብዙ
ኃን፡እምአምልኮ፡
ጣዖት፡ውስተ፡አም
ልኮ፡እግዚአብሔ
ር፡በጌጋ፡መንፈስ፡
ቀዳስ፡ዘኅዱር፡ሳ
ዕሌከ፡ወወሀቦ፡ሢ
መተ፡ቅስና፡ወሢሞ
ሊቀ፡ካህናት፡ሰዕለ፡
ኵሉ፡እድያማተ፡ሴ
ዋ፡ወአዖደ፡ዐዋዲ
ዘይብል፡ናሁአ፡ሢ
መናሁ፡ለተከለ፡ሃ

ይማናት፡ሊቀ፡ካህና
ተ፡በሳዕለ፡ኵሉ፡በ
ሐውርተ፡ሴዋ፡ከ
መ፡ይኩን፡እምታ
ሕቲነ፡ዘእሠረሂ፡
ይኩን፡እኩረ፡ወዘ
ፈትሐ፡ይኩን፡ፍቱ
ሐ፡በሥልጣነ፡መባ

ሕት፡ዘወሀቡኒ፡ሐ
ዋርያት፡አበውየ፡
አነሂ፡አባሕከዎ፡
ሎቱ፡ወዘንተ፡ብ
ሂሎ፡ፈነዎ፡በከ
ብር፡ወበሰላም፡
ይእቱ፡ብሔሮ፡

Bishop Gêrlôs ordaining the holy man to be chief priest of the country of Shêwâ (Shoa). Henceforward the holy man is called Takla Hâymânôt instead of Feshha Sĕyôn.

(*See chapter XXXI*).

CHAPTER XXXI.

HOW ABBÂ GÊRLÔS APPOINTED TAKLA HÂYMÂNÔT CHIEF PRIEST OF SHOA, AND HOW HE GAVE HIM POWER TO APPOINT PRIESTS, AND TO CAST OUT DEVILS.

(Fol. 47*a*.) And whilst our father the holy man TAKLA HÂYMÂNÔT was living in this wise, he went to the Pâpâ[1] ABBÂ GÊRLÔS, and he told him that the men of SHÊWÂ had changed the rule of the Church and of the Faith of the Apostles, and that they baptized children before they circumcised them; and when ABBÂ GÊRLÔS heard him, he blessed him, and gave thanks (see Plate XXVI) unto him, and said unto him, "Thou "art jealous for [the honour] of God, even as was ELIJAH the Prophet of "ISRAEL. Behold, thou shalt become an apostle, (Fol. 47*b*. 1) and thou "shalt destroy idols, and shalt consecrate the *tâbôt*,[2] and thou shalt appoint "priests, and deacons, and unclean spirits shall be driven forth from all "countries by thy words, and thou shalt convert many from the worship "of idols to the worship of God, through the HOLY SPIRIT Who dwelleth "in thee." Then he gave him the sign of holiness, and appointed him chief priest over all the borders of SHÊWÂ, and he sent forth a messenger to go round about and make a proclamation, saying, "Behold, I have "appointed TAKLA HÂYMÂNÔT (Fol. 47*b*. 2) to be chief priest over all "the regions of SHÊWÂ, subject to our authority; whomsoever he bindeth "shall remain bound, and whomsoever he looseth shall be loosed, and the "power of the authority which the Apostles, my fathers, (Fol. 47*b*. 3) "have bestowed upon me, do I bestow upon him." Then having said these words ABBÂ GÊRLÔS dismissed him with honour and in peace, and he came into his own country.

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[1] *I. e.*, Bishop Cyril.

[2] *I. e.*, the tabernacle of the altar in which the sacred bread and wine were placed.

ወሶበ፡ርእይዎ፡አ
ቡሁ፡ወእሙ፡ተፈ
ሥሐ፡ጥቀ፡ወገብ
ሩ፡በዐለ፡ዐቢየ፡በ
ከመ፡ልማዱሙ፡
ለነዳያን፡ወለምስ
ኪናን፡ወለኵሎሙ
ሰብአ፡ህገር፡ወት
ቢሉሙ፡ሰብአ፡ህ
ገር፡ወትቢሉሙ፡
ቅድስት፡እግዚእ
ኀረያ፡ሰወልዳ፡ቅ
ዱስ፡ተከለ፡ሃይማ
ኖት፡ማእዜ፡ተሰ
የምከ፡ሢመተ፡ከ
ህነት፡ወነገራ፡ዕለ
ት፡ዘተሠይመ፡ባቲ፡
ወትቢሉ፡አንሂ፡በ
ይእቲ፡ዕለት፡ዘኀ
ተ፡እከመ፡አስተር
አየኒ፡ቅዱስ፡ሚካ

ኤልሎ፡ወከመዝ፡
ይብለኒ፡ወነገረቶ

ኵሎ፡ዘይቤላ፡

At the moment when Takla Hâymânôt is being ordained high priest of Shêwâ Saint Michael appears to his mother and tells her that he has fulfilled her dream because she was in the habit of keeping his festival with due care and reverence.

(*See chapter XXXII*).

CHAPTER XXXII.

HOW SAINT MICHAEL APPEARED UNTO THE MOTHER OF TAKLA HÂYMÂNÔT, AND TOLD HER THAT HER DREAM HAD BEEN FULFILLED.

(Fol. 48*a*. 1) And it came to pass that whilst ABBÂ GÊRLÔS was appointing him [to be high priest of SHÊWÂ], SAINT MICHAEL appeared unto the holy woman ʾĔGZÎʾĔ ḤÂRAYÂ, (see Plate XXVII) and said unto her, "This day is fulfilled thy vision which came first, for thy son hath "become a pillar of light, and the multitudes of birds which thou didst "see are the children which shall be born unto him by the HOLY SPIRIT. "And as thou didst see in thy vision that the birds were of various sorts "and kinds, even so shall the righteousness of his spiritual children be of "various sorts and kinds, and not one of them (Fol. 48*a*. 2) shall perish. "And even that depraved man who carried thee off into captivity shall "become a great Christian through TAKLA HÂYMÂNÔT; and he shall "be healed of the failing of his mind through his prayers. And those "men, who died through terror at the lightning when I plucked thee away, "shall be raised up to life again through his supplication, and he shall "become a father of saints, and by reason of him to the GOD of saints "holiness shall be ascribed. All these things I have revealed unto thee "because thou hast loved me, and because thou hast celebrated my com- "memoration;" and saying these words (Fol. 48*a*. 3) the angel disappeared from her. Then the holy woman ʾĔGZÎʾĔ ḤÂRAYÂ told the man ṢAGÂ ZAʾAB, her husband, how the angel had appeared unto her, and what he had said, and the holy man ṢAGÂ ZAʾAB said unto her, "Let us ascribe "glory to our God, Who hath given us this son."

Then the holy man TAKLA HÂYMÂNÔT came unto them with grace and honour from the Pâpâ ABBÂ GÊRLÔS, having received from him the appointment to the priesthood, and being the chief priest [of SHÊWÂ],

(Fol. 48*b*. 1) and when his father and his mother saw him, they rejoiced greatly. And they made a great feast, according to their wont, for the poor and needy, [Page 28] and for all the men of the city, and [the holy woman] told the men of the city [of her vision]. And the holy woman 'Ĕgzî'ĕ Ḥârayâ said unto her holy son Takla Hâymânôt, "When was "the appointment to the priesthood laid upon thee?" And he told her the day whereon he had been appointed priest, and she said unto him, "And to me, on that very day, did Saint Michael (Fol. 48*b*. 2) appear, "and he spake such and such things unto me;" and she told him (Fol. 48*b*. 3) everything which he had said unto her.

CHAPTER XXXIII.

HOW OUR LORD APPEARED IN PERSON TO TAKLA HÂYMÂNÔT, AND HOW HE APPOINTED HIM TO BE A NEW PROPHET, AND PROMISED HIM THAT SAINT MICHAEL SHOULD BE HIS GUIDE.

(Fol. 49*a*. 1) And after these things our Lord Jesus Christ appeared unto our father the holy man Takla Hâymânôt, even as at a former time, and He breathed into his face three times, saying, "Receive the "Holy Spirit. Whatsoever thou bindest on earth shall be bound in the "heavens, and whatsoever thou loosest on earth shall be [loosed] in the "heavens. Whosoever shall hearken unto thee hearkeneth unto Me, and "also unto Him that sent Me; and whosoever shall reject thee, shall reject "both Myself and Him that sent Me. In times of old I gave this My "(Fol. 49*a*. 2) power to My Apostles, and it hath been handed on from "My Apostles to the Pâpâ who hath appointed thee [to the priesthood], "and I have given thee as a sign thereof the authority to loose, to fix "firmly, and to judge. And this thing which I have performed for thee "is not through the utterance of the voice (*or*, word) of the Pâpâ (*i. e.*,

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ብብ፡መጻሕፍተ፡
ነቢያት፡ወሐዋር

ያት፡ወእማንቱ፡አ
ጽንዓሁ፡ልቦ፡ወወ
ሀባሁ፡ያፈቅራ፡ለ
ጥበብ፡ወጸንዓ፡ጥ
ቀ፡በፍካሬሆን፡ወዓ

ቀበ፡ግብረ፡ክህነቱ፡
በጥንቁቅ፡ወነበረ፡
ከመዝ፡እስከ፡፯ዓ
መቶ፡በቤተ፡አቡሁ
ወእሙ፡

I. Christ appears to Takla Hâymânôt and breathes in his face three times, and bestows divine power upon him. Saint Michael, above whose wings Christ appears, gives him the sword of the Spirit.
II. The death of Takla Hâymânôt's mother, which took place on the twelfth day of the month Nahassê.
III. The death of Takla Hâymânôt's father, which took place five days later.

(*See chapter XXXIII*).

"the Bishop), but in order that I might make manifest My love upon thee. "And behold, I have appointed unto thee a new name in the mouth of "MICHAEL, My angel, so that I might send thee among a new people, with "My holy Apostles; and thou shalt not be inferior to them (Fol. 49*a*. 3) "in any matter whatsoever, for I have set thee to be a new Apostle that "thou mayest call all men unto Me. And MICHAEL My angel shall be a "helper unto thee in every labour which it shall enter into thy heart [to "do], and he shall not be separated from thee at any time, and he shall "act as thy guide in whatsoever way thou desirest to journey. I will be "with thee all the days of thy life." And having said these words He gave him the salutation of peace, and went up into heaven, seated on the wings (Fol. 49*b*. 1) of SAINT MICHAEL; and our father the holy man TAKLA HÂYMÂNÔT continued to gaze after Him until He disappeared from his sight.

Then the holy man our father TAKLA HÂYMÂNÔT threw himself down with his face to the ground, and he blessed God, saying, "Blessed "be Thy Name, O God, in heaven and upon earth, Who hast given me "such great grace as this, which is not meet for me, a sinner." And from that day onwards he was filled with the spirit of power, and his face beamed with the radiance of the Deity Who had spoken unto him. And henceforward (Fol. 49*b*. 2) it is right that we should call him "our father," for he was set over us first of all by the mouth of the Pâpâ (*i. e.*, the Bishop), and next by the mouth of the Lord.

And it came to pass a few days afterwards that his mother, the holy woman ʾĔGZĨʾĔ ḤÂRAYÂ, died, on the twelfth day of the month NAḤASÊ, and five days later, that is to say, on the seventeenth day of the same month, his father ṢAGÂ ZAʾAB died also. (See Plate XXVIII) May the blessing of these two doves, and the blessing of their wise son be upon us, and may it extend also over the soul of his beloved one, the servant (Fol. 49*b*. 3) of God, TAKLA HÂYMÂNÔT, for ever and ever! Amen. And our father the holy man TAKLA HÂYMÂNÔT wept because he had become an orphan,

but God wished to strengthen him; now he was not like unto other men whose hope was weak. And he became a mighty man in his words and deeds, and he was a lover of the church, and he devoted himself closely to prayer both by day and by night, and he kept vigil like the angels, and he prostrated himself so frequently to the earth that he became like unto a wheel, and he (Fol. 50*a*. 1) sang the whole of the Book of Psalms of DAVID seven times each day, and he read the Books of the Prophets and the Apostles (Fol. 50*a*. 2); and these things confirmed his heart, and they made him to have love for wisdom. And he became exceedingly strong in the interpretation of the Scriptures, and he followed the (Fol. 50*a*. 3) labours of his priestly office carefully and diligently, and he dwelt in this wise for seven years in the house of his father and mother. [Page 29]

CHAPTER XXXIV.

HOW TAKLA HÂYMÂNÔT FORSOOK HIS HOUSE, LEAVING THE DOORS WIDE OPEN, AND SET OUT TO PREACH THE GOSPEL AND THE REPENTANCE OF MEN.

(Fol. 50*b*. 1) Then our father the holy man TAKLA HÂYMÂNÔT rose up and began to follow the path of the pure Apostles, which is the service of the HOLY SPIRIT; and having raised up a cross whereon to nail himself, he suspended himself thereon the whole day for the sake of the NAME of our Lord JESUS CHRIST. And he was not troubled by the love of kinsfolk, or by the love of friends, or by the love of possessions, but he went forth quickly to preach the Gospel, and he left his house open, and he shut not the doors thereof, saying, (Fol. 50*b*. 2) "O my LORD JESUS CHRIST, "behold, I have left my house open for Thee so that Thou mayest open "for me the houses of Thy kingdom which is in the heavens. O my Lord, "from this time forward I have none to help me in my affliction except

"Thyself, and I have none to endow me with strength [to fight against] "my weakness except Thyself. When my mind is stricken down there "is none to raise it up except Thyself, when I fall I have none to lift me "up except Thyself; when I am in sorrow there is none to comfort me "except Thyself, and there is none to support me in my (Fol. 50*b*. 3) "poverty except Thyself." Then having said these things and others which were like unto them, the holy man our father TAKLA HÂYMÂNÔT went forth like a mighty man of valour, and like a warrior whom no man hath power to resist, and whom none is able to vanquish and slay. And he said in his heart, "What shall it profit a man if he gain the whole world, "and lose his own soul? And what thing shall a man give as a ransom "for his soul?"[1] And he remembered the word of our Lord, Who said, "Whosoever loveth his soul shall cast it away, and whosoever shall cast "away (Fol. 51*a*) his soul for My sake shall find it."[2] Then he went on his way, saying, "I have sought Thy face. Thy face, O Lord, will I seek. "Turn not away from me Thy face. I have followed after Thy testimony, "O Lord, do not Thou put me to shame. Be Thou a helper unto me, "and cast Thou me not away, and reject me not, O my God and my "Redeemer, and shew Thou me, O Lord, Thy way."[3] And when he arrived at the city he proclaimed [the words of] the Gospel, saying, "The "kingdom of heaven hath drawn nigh,[4] repent ye, and believe ye in the "Gospel of the Son of God."

[1] St. Mark viii. 36, 37. [2] St. John xii. 25. [3] Psalm xxvii. 8, 9, 11.
[4] St. Matthew iii. 2; St. Mark i. 15.

THE LIFE OF TAKLA HÂYMÂNÔT (Folio 52*b*).

PLATE XXIX.

ምዕራፍ፡፴፯፡፡ወእ
ምዝ፡ሶበ፡ረትዓ፡ል
ቦሙ፡በአሚነ፡ሥ
ላሴ፡ይቤልዎ፡ለእ
ቡነ፡ቅዱስ፡ተክለ፡ሃ
ይማኖት፡ሀለው፡ሰ
ብእ፡እለ፡ያመልኩ
ጣዖተ፡በሀገር፡እን
ተ፡ትሰመይ፡ከተታ
ቦ፡እለ፡ይሰግዱ፡ለ
አዕዋም፡ወቦ፡እለ
ይሰገዱ፡ለአዕባን፡
ቦ፡እለ፡ያሰግሉ፡በባ
ሕር፡ወቦ፡እለ፡ይት
ሜረዩ፡በእሰት፡ቦ
እለ፡ይጢየሩ፡በንቃ
ወ፡እእዋፍ፡ወአራ
ዊት፡ወቦ፡እለ፡ያከ
ተቃስሙ፡ቦ፡በዙ
ኅ፡ሥራያት፡ቦ፡እም
ኒሆሙ፡ሰብአ፡ቶል

I. The Archangel Michael giving to Takla Hâymânôt the vessel of oil wherewith he is to anoint Yakûnô 'Amlâk king.

II. Takla Hâymânôt anoints Yakûnô 'Amlâk king.

(*See chapter XXXV*).

CHAPTER XXXV.

THE GENERATIONS OF THE KINGS FROM WHOM THE GOVERNMENT WAS WRESTED, AND HOW TAKLA HÂYMÂNÔT BROUGHT IT BACK.

(Fol. 51*b*. 1) And it came to pass in those days, that is, in the time of the preaching of our father, the holy man TAKLA HÂYMÂNÔT, and several years after [the events which have been related], the kingdom of ISRAEL was rent out of the hands of DELNA'ÂD, for a period of three hundred and thirty years. And on the seventh day of the month Hamlê, God brought back the kingdom from the tribe of HÊPÂSÂ to YAKÛNÔ 'AMLÂK,[1] the Israelite, by the prayer of our father (see Plate XXIX) the holy man TAKLA HÂYMÂNÔT. Observe ye now the might of God (Fol. 51*b*. 2), Who worketh when His holy ones pray unto Him!

And here we will enumerate the remainder of the generations of those whose kingdom was plucked away from them. These are:—DELNA'ÂD begot MÂKHBARA WEDEM, and MÂKHBARA WEDEM begot 'AGBA'A ṢĔYÔN, and 'AGBA'A ṢĔYÔN begot ṢENFA 'ARAD, and ṢENFA 'ARAD begot NAGÂSHA ZÂRÊ, and NAGÂSHA ZÂRÊ begot 'ASFÂH, and 'ASFÂH begot JACOB, and JACOB begot BÂḤAR 'ASGAD—one hundred and ten generations. And BÂḤAR (Fol. 51*b*. 3) 'ASGAD begot 'EDEM 'ASGAD, and 'EDEM 'ASGAD begot YAKÛNÔ 'AMLÂK, who brought back the kingdom from the ZÂGUÊ[2]—one hundred and twelve generations from ADAM, and from 'EBNA HAKÎM seventy-seven generations.

And those who dwelt in exile were ten generations. And they wandered round about in the mountains and deserts, and they departed from one city to another, and they made hiding places for themselves in caves and holes in the earth, until the reign of YAKÛNÔ 'AMLÂK, and as soon as he became king (Fol. 52*a*. 1) there was peace and tranquillity

[1] The manner in which this king came to the throne is told in the last section of this book; see BOOK OF THE RICHES OF KINGS.

[2] See BASSET, *Études*, p. 98, and note 64, p. 231.

over all countries. And in this wise did our father, the holy man TAKLA HÂYMÂNÔT, work for them by the power of his God. O people of ISRAEL, with what reward can ye reward him? And what gift can ye give which shall be adequate for your father, who hath brought unto you this great possession, that is to say, the kingdom? [Page 30] Nevertheless, make ye strong [your] covenant with him, and keep ye the oath which hath been made, and take an oath [of allegiance] to your father YAKÛNÔ 'AMLÂK (Fol. 52*a*. 2), so that ye may strengthen the covenant and oath in DABRA LÎBÂNÔS of which we will speak afterwards.

Let us return now to our discourse on this man our holy father TAKLA HÂYMÂNÔT, whose memory shall be blessed, and whose story shall be heard in all the regions of the earth, and in multitudes of cities; and people shall come unto him from all parts, and shall be blessed by him. Those who are smitten with sicknesses and diseases of every kind whatsoever shall come, and cast themselves down at his feet, and he shall (Fol. 52*a*. 3) heal them quickly, by the power of his God which is upon him. And when men see him doing these miracles, and mighty deeds in the Name of our Lord JESUS CHRIST, they shall follow him with their whole heart, and they shall forsake all the customs of falsehood and error which they have followed in the worship of another god, and they shall be perfect in the orthodox faith.

CHAPTER XXXVI.

HOW TAKLA HÂYMÂNÔT HEARD THAT THE MEN OF KATATÂ[1] WERE MAGICIANS AND IDOLATERS, AND HOW HE WENT TO THEIR CITY AND PREACHED TO THEM.

(Fol. 52*b*) And when our father the holy man TAKLA HÂYMÂNÔT had made right the hearts of the people in the faith of the Trinity, they

[1] Formerly a province of Shêwâ, or Shoa.

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ይረከባ፡ወሐረ፡ፍ
ኖቶ፡እንዘ፡ይብል
ኃሠሥኩ፡ገጸከ፡
ገጸ፡ዚአከ፡አኃሥ
ሥ፡አግዚኦ፡ወኢ
ትሚጥ፡ገጸከ፡አም
ኔየ፡ተለውኩ፡ስም
ዐከ፡እግዚኦ፡ወኢ
ታከተኃጥረኒ፡ረ
ዳኢ፡ኵነኒ፡ወኢት
ግድፈኒ፡ወኢትት
ሐየየኒ፡አምላኪየ፡
ወመድኃንየ፡ምር
ሐኒ፡እግዚኦ፡ፍኖ
ተከ፡ወኀበ፡በጽ
ሐ፡ሀገር፡ይሰብኩ
ወይብል፡ቀርበት፡
መንግሥተ፡ሰማያ
ት፡ነስሑ፡ወእመ
ኑ፡በወንጌለ፡ወል

ደ፡እግዚአብሔ ር

Takla Hâymânôt having passed over to the country of Katatâbâ, the people of which were idolators and magicians, preaches to them the name of Christ Jesus.

(*See chapter XXXVI*).

said unto him, "There are men in the country which is called KATATÂ "who worship idols, and some pay adoration to trees, and some bow down "before stones, and some work divination by the sea, and some perform "sorceries by means of fire, and some give auguries from the sounds made "by birds and beasts, and some work magic in multitudes of ways. And "some of them are men who [believe in] omens, (Fol. 53*a*. 1) and some "make use of enchantments, and some make amulets, and others are "magicians, who perform such terrible evil in their city that even the mere "rumour thereof is grievous." And it came to pass that when our father the holy man TAKLA HÂYMÂNÔT heard this, heavenly zeal moved him, and he was unable to bear it, and he rose up quickly and passed over the river TSHAYA, and came to the land of KATATÂ, and he found that the people of that region were like unto the beasts in their manners and customs, even as it had been told to him, and that they had no knowledge whatsoever (Fol. 53*a*. 2) of God. Then our father the holy man TAKLA HÂYMÂNÔT looked at them as they were performing works which were to be abominated, (see Plate XXX) and he began to rebuke them, and to teach them concerning our LORD JESUS CHRIST. Now when the men of the city heard the name of our LORD JESUS CHRIST, they were filled with wrath against our father the holy man TAKLA HÂYMÂNÔT, and they raged at him, and wished to tear him to pieces like a lion; but he preserved the spirit of gentleness in respect of them, and he made himself strong with patience, and he held converse with them (Fol. 53*a*. 3) with soft words, for he knew that they were behaving thus by reason of their ignorance. Then he said unto them, "What do ye worship?" And they said unto him, "There is a mighty tree which we worship, and to which "we do homage." And our father the holy man said unto them, "With "what doth it make answer to you when ye bow down to it?" And they said unto him, "A voice speaketh unto us from out of it, saying, 'I am "'your God, and I have created you', and for this reason we bow down

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ደ፡ወይቤሎሙ፡አቡ
ነ፡ቅዱስ፡ተክለ፡ሃይ

ማኖት፡ሊተሂ፡ሰዱ
ኒ፡ምስሌክሙ፡ከመ
እሰግድ፡ሎቱ፡ወይቤ
ልዎ፡ኦሆ፡ጌስመ፡ንወስደከ፡

ምዕራፍ፡፵፯፡፡ወበ
ሳኒታሁ፡ወሰድዎ፡
ምስሌሆሙ፡ለአ
ቡነ፡ቅዱስ፡ተክለ፡
ሃይማኖት፡እንዘ፡
ይመስሎሙ፡ዘይ
ሰግድ፡ለአምላኮ
ሙ፡ወሰበ፡ቀርበ፡
ውስተ፡ይእቲ፡ኦም፡
ከልሀ፡ሰይጣን፡ዘላ
ዕሌሃ፡እንዘ፡ይብል፡
ኦሰብአ፡ዛቲ፡ሀገር፡
ምንተኑ፡አምጻእ
ከሙ፡ኀቢየ፡ዘነኪ
ር፡እምሕግየ፡ዘው
እቱ፡ተክለ፡ሃይማኖ
ት፡ዘየሐውር፡ማዕ
ከሌክሙ፡ወይቤ
ልዎ፡ሰብአ፡ሀገር፡
ለአቡነ፡ቅዱስ፡ተክ
ለ፡ሃይማኖት፡ኪያ

Takla Hâymânôt having persuaded the men of Katatâ to bring him to the tree which is the object of their worship, is received with curses and revilings by the devil which dwells in it.

(*See chapter XXXVII*).

"to it, (Fol. 53*b*. 1) and we sacrifice unto it whatsoever it desireth." Then our father the holy man TAKLA HÂYMÂNÔT said unto them, "Take ye "me with you so that I also may bow down before it;" and they said unto him, "We consent, and we will take thee to-morrow."

CHAPTER XXXVII.

HOW TAKLA HÂYMÂNÔT WAS TAKEN BY THE MEN OF KATATÂ TO SEE THE TREE AND ITS DEVIL, AND HOW HE ROOTED UP THE TREE AND DROVE OUT THE DEVIL.

(Fol. 53*b*. 3) And it came to pass on the morrow that the men of KATATÂ took our father the holy man TAKLA HÂYMÂNÔT with them, for they imagined that he was going to pay adoration to their god; and when he drew nigh to the tree, the Satan which was on it cried out, saying, "O ye men of this city, wherefore have ye brought to me one who is an "alien to my law? For this man who walketh in your midst is TAKLA "HÂYMÂNÔT." Then the men of the city said unto our father the holy man [Page 31] TAKLA HÂYMÂNÔT, "O thou man, (Fol. 54*a*. 1) the god saith, "'You shall not come unto me.' Our god hateth thee [whilst thou art yet] "afar off; he knoweth at all times in whom there is sin, and he hateth a "sinner to come to him. Tarry thou here for a short time so that we "may [go and] make supplication unto him, and when we have entreated "him then thou shalt come." Then our father the holy man TAKLA HÂYMÂNÔT said unto them, "It is not I that he hateth. Nevertheless, "if ye please, when I am still at a distance from him, I will bow down to "him so that his sovereignty over me (Fol. 54*a*. 2) may be glorious; and "I have come from a remote country. Nevertheless put away from you "him whom he hateth." Then the men went towards the tree, (see Plate XXXI) and again the Satan cried out and said, "Did I not tell you

"that ye should not bring unto me this man who is an alien to my law, "and who is TAKLA HÂYMÂNÔT?" Then the men of the city said unto our father the holy man, "Art thou indeed TAKLA HÂYMÂNÔT? There "is no man in this city who is called (Fol. 54*a*. 3) by this name; for thy "name is a foreign one, and we have never heard it since this city came "into existence. Tarry then here, and come not [with us], that our god "may not be wroth with us."

And when they had said these words, they left our father the holy man TAKLA HÂYMÂNÔT on the road at a distance of three stages [from the tree], and they went on their way to make adoration to their god in the tree. Now when our father the holy man TAKLA HÂYMÂNÔT saw the abominable thing which they were going to do, he stood up before God his Lord, and turning his face to the east he prayed, saying, (Fol. 54*b*. 1) "See, O God, the cunning and craft of SATAN, who worketh such "deceit against Thy creation! Why dost Thou permit the Adversary to "deal so evilly with Thy handiwork? And now, I beseech Thee, O Lord, "to inflict an injury upon this proud one by the hand of myself, Thy ser- "vant, and send Thou MICHAEL, the angel of Thy counsel, to help me, "even as Thou didst promise to me, and permit Thou not this SATAN "to depart from this tree until his shame be made to appear before "all the people (Fol. 54*b*. 2) dwelling [here], whom he leadeth to de- "struction. And as for the tree, let it come hither unto me, having been "plucked up by the roots thereof, according to the word which saith, 'If "'there be in you faith as large as a mustard seed, and ye say unto this "'sycamore tree, Remove thyself from thy roots, and plant thyself in the "'sea, it shall be even as ye say.'[1] O my LORD JESUS CHRIST, Thou art "my Faith, and Thou art my work, let be made manifest the strength of "my faith this day by Thy power, and let the might of my work be shewn

[1] St. Matthew xiii. 31.

የ፡ዲቤሃ፡ኅሁ፡ተን
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እምእሉ፡እኩያን፡ወ
ይ፡ሊተ፡አሌ፡ሊተ፡
ኀበ፡አይ፡መካን፡እረ
ክ፡በ፡ዕረፍተ፡በገጻ
ምኑ፡ወሚመ፡በሀ
ገርኑ፡እስመ፡ተመ
ንደብኩ፡እምኵለ
ሄ፡ወኃጣእኩ፡ም
ዕራፈ፡አሐውር፡እ
ንከሰ፡ውስተ፡መካ
ነ፡በድው፡ኀበ፡ኢነ
በሮ፡ሰብእ፡ወእተ
ሐል፡በህየ፡ወሶበ፡
ይቤ፡ዘንተ፡ኀደገ፡
ቅዱስ፡ሚካኤል፡ እ
ኁዞቶ፡ሰይጣሂ፡ተ
መሰለ፡ከመ፡ተነ፡ጢ
ስ፡ወጠፍአ፡ሶቤሃ፡
ጠርኢዮሙ፡ኵሉ፡

ሙ፡ጉቡአን፡ዘንተ፡
ተአምረ፡ይንገፁ፡
ወይቤሉ፡ርኢነ፡መ
ንክረ፡ዮም፡ወለቅ
ዱስ፡ማካኤል፡ ሰ፡ኢ
ርእይዎ፡፡ ወባሕቱ
አቡነ፡ቅዱስ፡ተከ
ለ፡ሃይማኖት፡ይሬእ
ዮ፡ወይቤሉ፡ቅዱ
ስ፡ሚካኤል፡ ለአቡ

ነ፡ቅዱስ፡ተከለ፡ሃይ
ማኖት፡ሄኖዕ፡ወኀ
ይል፡እስመ፡አንተ፡
ትመኵእ፡ኵሉ፡በ
ኃይለ፡በኃይለ፡አ
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By the command of Takla Hâymânôt the tree in which the devil dwells tears itself up from the ground by its roots and comes to the saint, and twenty-four men die of fright.

(*See chapter XXXVII*).

"forth (Fol. 54*b*. 3) in Thy work this day before all those who are gathered "together [here]."

Then, having made an end of his prayer, he turned towards the tree, and said, "Unto thee I speak, O thou tree from the top of which the "spirit of Satan declareth words, and leadeth astray the multitude, in the "Name of our LORD JESUS CHRIST, Whom I worship, be thou torn up "by thy roots, and come hither, (see Plate XXXII) so that all the people "may see the power of my God." And whilst the people were wishing to perform their worship beneath it, that tree removed itself (Fol. 55*a*. 1) from its roots, and it went towards the holy man, our father TAKLA HÂYMÂNÔT, even as he had commanded it. And there arose an awful sound, which was like unto the sound of thunder in the season of winter, and the men were terrified and smitten with fear thereat, and they fled hither and thither, and there were some who died through the blows wherewith its roots struck them. Now the number of the men who died was twenty-one.[1] And the tree went running along to the place wherein was our father (Fol. 55*a*. 2) the holy man TAKLA HÂYMÂNÔT, and the Satan who was on it cried out, saying, "Whither shall I flee from thee, "O evil man? Is it not sufficient for thee that I have left for thee the whole "of the country of ṢELÂLESH, but that thou must come hither to overthrow "me and my followers? How great is the terror and fear which have "come upon this city! My serpent roareth and uttereth noises, and it casteth "stones on the face of the earth, and it slayeth the men who have drawn "nigh to it." And the Satan wailed over the tree, and (Fol. 55*a*. 3) cried out, and wished to snatch it from our father, the holy man TAKLA HÂYMÂNÔT. And straightway SAINT MICHAEL the Archangel came down from heaven emitting flames of fire like unto lightning, and he laid hold upon the Satan and choked him, and he wished to dash him to pieces on the

[1] *Or*, twenty-four.

ground. Then Satan cried out and said, "I adjure thee, O MICHAEL, by "Him Who hung out the heavens, and Who spread abroad [Page 32] the "earth, that thou torture me not until my time cometh; let me go, and I "will depart from thee." Now whilst Satan was speaking thus the tree came to the place wherein was (Fol. 55*b*. 1) the holy man of God, TAKLA HÂYMÂNÔT, and our father the holy man TAKLA HÂYMÂNÔT went to meet the tree, and he said, "Come, follow me," and it followed him.

Meanwhile SAINT MICHAEL was chastising Satan severely, and Satan said [unto him], "Let me go, and I will depart, and from this time forward "I will never come where this evil man is." Then SAINT MICHAEL said unto him, "I will not let thee go until TAKLA HÂYMÂNÔT shall stand up." And Satan cried out to our father the holy man (Fol. 55*b*. 2) TAKLA HÂYMÂNÔT, and said unto him, "Stand forth for a moment so that I may "speak with thee;" and our father the holy man TAKLA HÂYMÂNÔT smiled, and refused to do so. Then Satan departed, and he cried out, saying, "I "am greatly afflicted; I adjure thee by thy GOD Whom thou servest that "thou stand forth before me." And our father, the holy man TAKLA HÂYMÂNÔT, stood forth, and said unto the tree which followed him, "Stand in the place where thou art;" and it stood upright. Then he said unto Satan, "Why dost thou lead men (Fol. 55*b*. 3) astray, saying, 'I have "'created you'?" And Satan said unto him, "Knowest thou not that I "am the Deceiver and the Father of Lies, and that I speak falsehood unto "every one who believeth in me, according to my custom? And now let "me go, for I swear unto thee that I will never again return to this city, "and that I will never again come to the place where thou art." Then our father the holy man TAKLA HÂYMÂNÔT said unto him, "Inasmuch as "in times of old thou hast acted falsely thou must, in order that the people "may see thy disgrace, (Fol. 56*a*. 1) say unto the men of this city, 'In "'times of old it was I who deceived you with falsehood, but from this "'time onward worship ye JESUS CHRIST, and His FATHER, and the HOLY

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I. The clouds of smoke caused by the disappearance of the devil who dwelt in the tree.
II. The people of Katatâ come to Takla Hâymânôt and bow in submission at his feet.
(*See chapter XXXVII*).

"'SPIRIT'." And Satan said, "I am unable to utter these Names." Then our father the holy man TAKLA HÂYMÂNÔT said, "If thou art unable to "pronounce the names of the TRINITY say, 'The GOD of heaven and of "'earth Who hath created me and Who hath created you, Him shall "'ye worship and serve'." And Satan answered and said, (Fol. 56*a*. 2) "O ye men of this city, in times of old I led you astray with falsehood "so long as ye followed me, but from this time forward, forsake ye your "city, and let it become waste and desolate, and worship and serve Him "that hath created the heavens, and the earth, and myself also; and who-"soever followeth me shall go down into GEHENNA with me." Then having said these words Satan wept sorely, and he said, "Whither shall "I fly from this man? For there hath risen up (Fol. 56*a*. 3) against me "a mighty warrior whom I am unable to kill. And," he continued to say, "I have been reduced to silence by the Twelve evil men who arose in "GALILEE, and by the Seventy-two men who were their followers; it was "they who drove me out from the cities of my kingdom, Rome, and Egypt, "and Jerusalem in those days, and from the time when I fled from them "until this day I have dwelt in the country of SHÊWÂ in this strong habi-"tation of mine, wherein is my royal throne (Fol. 56*b*. 1). And now, behold, "there hath risen up against me, as it were, one of these evil men! Woe "be to me! Woe be to me! In what place shall I find rest? Shall I find "it in the desert or in the city? For I am more wretched and miserable "than any one else, and I lack a place of rest. Let me depart now into "a desert place wherein no man liveth, and let me meditate therein."

And it came to pass that when he said this, SAINT MICHAEL relaxed his hold upon him, and the Satan took the form of the vapour of smoke, (see Plate XXXIII) and disappeared straightway; and when all the people who were gathered together there saw this (Fol. 56*b*. 2) wonderful thing, they were terrified, and they said, "We have seen a wonderful thing this "day." Now they had not seen SAINT MICHAEL, but only our father the

holy man TAKLA HÂYMÂNÔT. Then SAINT MICHAEL said unto (Fol. 56*b*. 3) our father the holy man TAKLA HÂYMÂNÔT, "Be strong, and of "good courage, for thou shalt vanquish all [thine adversaries] by the might "of thy GOD;" and having said these words unto him, he gave him the salutation of peace and ascended into heaven. [Page 33]

[To be read on the Third Day of the Week.]

CHAPTER XXXVIII.

HOW TAKLA HÂYMÂNÔT RAISED THE DEAD, AND HOW WHEN THEY HAD BELIEVED IN JESUS CHRIST, HE BAPTIZED THEM AND ADMINISTERED TO THEM THE EUCHARIST.

(Fol. 57*a*. 1) And all the men of the city [of KATATÂ] came unto our father TAKLA HÂYMÂNÔT, and they bowed themselves (see Plate XXXIII) down to the ground at his feet, saying, "Hail, light of life, hail, "light of the path [which leadeth] to that which is beautiful." And our father the holy man TAKLA HÂYMÂNÔT said unto them, "Come, my "children, and follow me, and believe ye in GOD Who created you;" and they all said as with one voice, "We do believe in GOD, thy GOD, even "as thou sayest unto us," and he baptized them all (Fol. 57*a*. 2) in the Name of the FATHER, and the SON, and the HOLY SPIRIT. Then he turned back to those who had died through the blows which they had received from the roots of the tree, and he stood up by their corpses and prayed, and said, "O my LORD JESUS CHRIST, Who didst raise up "LAZARUS from the dead after he had turned to corruption and worms, "and didst restore to life the son of the widow of NAIN after he had been

"made ready for burial and didst touch his bier, Thou wast in days of "old, and Thou art the same this day, the GOD of mighty deeds, and the "Raiser of the dead, Thou art able to do all things (Fol. 57*a*. 3) and there "is nothing which is too difficult for Thee to do, for Thou canst kill and "canst make alive, send forth the dew of Thy mercy from heaven, so "that all these dead bodies may be restored to life." And before he had made an end of his prayer, the dew of mercy descended from heaven, and it was even as light rain upon the dead bodies, and as soon as that light rain touched them, they all rose up in the twinkling of an eye, and they had neither spot nor blemish upon them, and they were even as they had been in olden time, and with them there rose up from their graves fifteen men who had died in the times which were past.

Then these men bowed down (see Plate XXXIII) to the ground at the feet of our father the holy man TAKLA HÂYMÂNÔT, (Fol. 57*b*. 1) and he said unto those men who had been dead a long time, "When did "ye die?" And they said unto him, "In the reign of 'ARBĔHÂ and AṢBĔHÂ.' Then our father the holy man TAKLA HÂYMÂNÔT said unto them, "Were "ye baptized in the NAME of JESUS CHRIST?" And they said unto him, "We knew not what baptism was, and we knew not who JESUS CHRIST "was in those days." And our father said unto them, "Whom did ye wor- "ship?" And they said unto him, "There was a tree before which we "bowed down, and our god used to hold converse with us from the midst "of it, saying, (Fol. 57*b*. 2) 'I have created you'. And thus we did during "our lifetime, and then we died, and they took us into the region of dark- "ness where there was weeping and gnashing of teeth, and fire which "could not be extinguished, and the worm which never slumbereth. And "we abode therein being tormented." And our father the holy man TAKLA HÂYMÂNÔT said unto them, "Why did not your god, whom ye wor- "shipped, deliver you?" And they said unto him, "He left us, for he did "not know how to save himself, and he was not able to save, but only to

"destroy himself." (Fol. 57*b*. 3) Then our father said unto them, "Why "did ye rise up from the dead at this present?" And they said unto him, "Because this day was the dew of mercy sent from GOD to those dead "men who were above us, through thy prayer, and when that dew touched "us with them, we rose up from the abyss of the place of judgment, and "we rose up quickly and stood before thee as thou seest. And now we "beseech thee, O holy man of God, not to make us to return to that great "(Fol. 58*a*. 1) suffering which we are unable to describe."

Now when our father the holy man TAKLA HÂYMÂNÔT heard [these words] he marvelled at the horror of that doom, and he turned and said unto the people, "Observe ye this wonderful thing, for when I spake unto "you ye would not believe me. And now, what do ye say? Behold, it is "well known that your god can neither save himself nor any one else." And he also said unto those one[1] and twenty men who had risen from the dead, "Where did ye live?" (Fol. 58*a*. 2) And they said unto him, "When we came forth from our bodies the angels of darkness snatched "away our souls, and carried us off quickly, saying, Let them cast these "men who have denied the Creator into everlasting fire. And as they "were carrying us off to cast us therein, thou thyself didst come mounted "on a chariot of fire, and didst contend with the angels of darkness on "our behalf. [Page 34] And whilst thou thyself, O holy man of GOD, wast "contending with them, SAINT MICHAEL the Archangel came (Fol. 58*a*. 3) "and said unto them, 'Give these souls to this man'. And when the angels "of darkness heard the voice of SAINT MICHAEL, they released us, and "thou didst raise us up, and behold, we are before thee even as thou "seest."

And our father the holy man TAKLA HÂYMÂNÔT said unto the people, "If any one else had told you these things ye would not have

[1] *Or*, four and twenty.

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Takla Hâymânôt baptizes over sixteen thousand of the men of Katatâ in one day.
(*See chapter XXXVIII*).

"believed him, but behold, ye yourselves have seen and heard what they "say." Then they said unto him, "Speak thou to us, O our father, so "that we may deliver ourselves from that punishment." (Fol. 58*b*. 1) And our father the holy man TAKLA HÂYMÂNÔT said unto them, "Believe in "GOD, and be baptized in His NAME, so that ye may live the life which "is for ever." And all the men who had risen from the dead and all the multitude said, "We believe in GOD, thy GOD; rise up and baptize us." Then our father the holy man TAKLA HÂYMÂNÔT rose up and baptized them in the NAME of the FATHER, and the SON, and the HOLY SPIRIT, and the number of those who were baptized on that day was twelve thousand and three, (Fol. 58*b*. 2) besides the four thousand and five men who had risen from the dead, who had been dead a long time. And our father TAKLA HÂYMÂNÔT passed the whole day in baptizing [the people] even until the ninth hour, and then he consecrated the Offering, and administered the Holy Mystery to them; and after they had partaken of the Offering, he called those fifteen men, and said unto them, "Ye have "risen up for a testimony so that men might see the power of my God; "depart ye, and sleep until the day of the (Fol. 58*b*. 3) Resurrection." Then those men wept and fell down at the feet of our father the holy man TAKLA HÂYMÂNÔT, saying, "We beseech thee, O father, not to send "us back again into that region of pain and suffering;" and our father the holy man TAKLA HÂYMÂNÔT said unto them, "Depart ye, and weep not, "for ye shall not return to torture, but to rest and peace, for whosoever shall "believe on Christ and be baptized shall be saved, but whosoever believeth "not shall be condemned in the judgment, and whosoever hath eaten His "flesh and (Fol. 59*a*. 1) drunk His blood shall live the life which is for ever." And when he had said these words unto them they died straightway, and our father the holy man TAKLA HÂYMÂNÔT (Fol. 59*a*. 2) made them ready for burial, and laid them in their graves; and they entered into everlasting life, according to the word of our father the holy man TAKLA HÂYMÂNÔT.

CHAPTER XXXIX.

HOW TAKLA HÂYMÂNÔT BAPTIZED SIX HUNDRED THOUSAND OF THE PEOPLE OF KATATÂ, AND HOW HE TAUGHT THEM CONCERNING GOD'S DEALINGS WITH MAN.

(Fol. 59*a*. 3) And on the following day a great multitude of people gathered themselves together to our father the holy man TAKLA HÂYMÂNÔT, both of men and of women, old men and young men, and the crowd was so great that the place could not hold them. Now they had heard of the sign and wonder which God had wrought by the hand of His servant our father the holy man TAKLA HÂYMÂNÔT, and they all said unto him, "We believe in the GOD Whom thou servest;" and when our father saw the submission of those men, he gave thanks unto God (Fol. 59*b*. 1) Who had placed belief in His Name in their hearts. Then our father the holy man TAKLA HÂYMÂNÔT rose up and went down to the stream (*or*, river) which is called MA'AT, and he consecrated the water, and baptized the people in the name of the FATHER, and the SON, and the HOLY SPIRIT, and there were baptized on that day six hundred thousand and forty-nine souls. And there was great life in the country of KATATÂ, for the HOLY SPIRIT descended in the form of a white dove, and it hovered over the people without their seeing (Fol. 59*b*. 2) Him; now our father the holy man TAKLA HÂYMÂNÔT saw Him, and He shed light on all the people who were baptized on that day, for they were enveloped in a cloud of light from the face of the PARACLETE.

Then when the people had come forth from the water, our father the holy man TAKLA HÂYMÂNÔT sat down in an open place, and he began to teach them with his voice how GOD had created the heavens and the earth, and all that are therein; and how He fashioned ADAM in His own form and likeness, (Fol. 59*b*. 3) and how ADAM went forth from

the Garden (*i. e.*, Paradise) through eating of the tree of wickedness. And our father [Page 35] the holy man TAKLA HÂYMÂNÔT told them how that, afterwards, all the children of ADAM multiplied the working of sin exceedingly; and how God blotted them out with the waters of the Flood; and how He preserved eight souls from the waters, of whom He made a tribe; and how He gave them the TÔRÂH[1] and the Prophets; and how they did not keep their Law righteously; and how, when they were unable to act righteously in any matter whatsoever, the Lord bowed the heavens, and came down, and was born of the holy VIRGIN MARY (Fol. 60*a*. 1) without union with man and without the seed of man; and how when He was thirty years old He was baptized in the JORDAN by the hand of SAINT JOHN; and how He went out into the desert, and fasted forty days and forty nights; and how, after He had fulfilled all the law which came upon Him by the assumption of human nature, He was crucified (see Plate XXXIV) in the days of PILATE of Pontus, and suffered, and died, and descended into SHEOL, and preached liberation unto those who slept; and how, on the third day, He rose, having burst asunder the nets of the Enemy; and how [after] forty days He ascended (see Plate VI) into the heavens (Fol. 60*a*. 2) with great glory; and how on the tenth day after He had ascended He sent into the world the PARACLETE, the HOLY SPIRIT, whereby ye are sanctified this day. And it came to pass that when all those who were gathered together there heard these things from the voice of our holy father TAKLA HÂYMÂNÔT, the sound of his words entered like [water] into their bowels, and like oil into their bones, and they bowed down at the feet of our father the holy man TAKLA HÂYMÂNÔT, saying, "Glory be unto GOD, (Fol. 60*a*. 3) Who hath given thee unto us "as the light of life," and the holy man administered unto them the holy Body and precious Blood of the Son of GOD.

[1] *I. e.*, the Law, or the Five Books of Moses.

CHAPTER XL.

HOW TAKLA HÂYMÂNÔT WENT WITH A BODY OF MEN AND CUT THE TREE DOWN, HOW THE GOVERNOR OF THE CITY ATTEMPTED TO STOP THE WORK, HOW HE WAS WOUNDED IN THE EYE, AND HOW HE REPENTED AND BECAME A CHRISTIAN.

(Fol. 60*b*. 1) And it came to pass that when the scribe of the laws, that is to say, the governor of the city, whose name was DAR'Â 'ASGAD, heard of this miracle which our father the holy man TAKLA HÂYMÂNÔT had wrought, he was exceedingly angry, for he had lived by levying a tax upon those who were in the habit of worshipping the tree, and he took from them three hundred pounds of silver at a time. And the people told our father, the holy man TAKLA HÂYMÂNÔT, that the governor was angry with him because of the destruction of that tree. Now when our father the holy (Fol. 60*b*. 2) man TAKLA HÂYMÂNÔT heard this, he commanded those who believed on him, saying, "Come ye and follow me, "and take ye with you axes and cutting tools;" and they did so. And our father the holy man TAKLA HÂYMÂNÔT went forth, and he set out for that tree, going in front of his followers, and when he arrived at the place where it was, he found it standing upright in accordance with the command which he had given it already (see Plate XXXII). Then our father the holy man TAKLA HÂYMÂNÔT said unto it, "Fall down, O thou "tree, thou deceiver;" and it fell down straightway. And he said unto the men who believed in his faith, "Cut the tree in pieces, so that it may "become useful for (Fol. 61*a*. 1) building a church." Now whilst they were cutting up the tree the governor arrived in great anger, and he said unto the holy man TAKLA HÂYMÂNÔT, "Is it thou who art destroying my city?" And our father the holy man TAKLA HÂYMÂNÔT said unto him, "I am "not destroying thy city, but GOD hath delivered it from corruption by the

"hand of His unclean servant." Then the governor said unto him, "If it "be not thou who art destroying my city, who hath given thee permission "to cut down this tree, and to abolish the royal revenue (Fol. 61*a*. 2) [by "so doing]? For I have lived by levying a tax on this tree."

Now the men who were cutting up the tree did not know this. Then the governor became full of wrath and raged like a lion, and he commanded one to lay hold upon our father, the holy man TAKLA HÂYMÂNÔT. And straightway a splinter of wood flew up and pierced the right eye of the governor, and he fell down immediately from the place whereon he sat, and because of the intensity of the pain which was upon him, he became like a pig. Then he cried out to his god Satan, saying, "O my god, "it was not I who gave the order to (Fol. 61*a*. 3) destroy thy habitation, "and I was not looking on when they began to cut it down, but it is this "evil man, who cometh from some unknown place, who hath destroyed "the city, and he wisheth to make himself the governor thereof. What "shall I do? Teach thou me, O my god." Now the pain in his eye became more and more intense, and he writhed upon the ground, and he wished to choke [Page 36] himself with his own hand, and by reason of the severity of the pain he would rather have died than live; and our father the holy man TAKLA HÂYMÂNÔT held his peace, and he made them (Fol. 61*b*. 1) cut down the tree. Then Satan who was standing afar off cried out to the governor, and said unto him, "O DAR'Â 'ASGAD, from this time "onwards leave this city to this man, for I am not able to stand up against "him because he is mightier than I am. What did I tell thee? [Did not I "say that] we should have trouble through him? I am powerless to deliver "thee out of his hand, for I am unable to save even myself from him. In"deed I tell thee this day to serve him, both thou and thy people, from "generation to generation; and as concerneth myself thou shalt never see "me again (Fol. 61*b*. 2)" (see Plate XXXVI). And having said these words to the governor Satan disappeared. Now all those who were

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I. By the command of Takla Hâymânôt the tree which was worshipped is cut down. The governor of the city who tries to hinder the work is struck in the eye by a splinter and blinded.

II. Takla Hâymânôt withdraws the splinter of wood and restores the eye of the governor.

(*See chapter XL*).

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I. The devil which dwelt in the tree departs to his own place by the command of Takla Hâymânôt.
II. Takla Hâymânôt raises to life those who had been long dead.

(*See chapter XL*).

gathered together were dismayed when they heard these things, and the governor said unto those men, "As for me, I believe in the God of this "man, and from this time forward I will do so with all my might. And "do ye make supplication unto him on my behalf so that he may not "avenge himself on me because I have magnified myself against him, and "so that he may heal me of this terrible pain which hath come upon me."

And the men made entreaty to our father the holy man TAKLA HÂYMÂNÔT, (Fol. 61*b*. 3) and bowed down at his feet, and they said unto him, "O our father, thou holy man of God, forgive thou this governor, and "heal him of his sickness, for thou art compassionate." Then our father the holy man TAKLA HÂYMÂNÔT said, "If he will not turn, and will not believe "in GOD with a perfect heart, he shall not be healed of his pain." And the governor spake unto him, saying, "I will believe in his GOD, only "let him heal me." Then our father the holy man TAKLA HÂYMÂNÔT said unto them, (Fol. 62*a*. 1) "Bring ye him hither," and when the governor had come to our father the holy man TAKLA HÂYMÂNÔT, he cried out with a loud voice, saying, "I believe in thy GOD, O servant of GOD, thou holy "man TAKLA HÂYMÂNÔT, heal thou me of my pain." Then our father the holy man TAKLA HÂYMÂNÔT raised his hands, and touched the eyes of the governor, and he was made whole (see Plate XXXV) straightway. And the governor bowed down at the feet of our father the holy man TAKLA HÂYMÂNÔT, and said unto him, "Verily, (Fol. 62*a*. 2) verily thy "GOD is a mighty GOD; and now, my father, tell me how I may be saved." Then our father the holy man TAKLA HÂYMÂNÔT answered and said unto him, "Believe in GOD with all thy heart, and thou and all thy house shall "live; for whosoever believeth in God shall find life everlasting." And the governor said unto him, "From the depth of my heart I do believe that "which thou hast taught me." Then our father the holy man TAKLA HÂYMÂNÔT said unto him, "If thou dost indeed believe completely, (Fol. "62*a*. 3) rise up and cut down this tree;" and the governor rose up, and

took an axe from one of those who were hewing at the tree, and smote it with many blows. And they built a church in the city of 'EDÊGEN, which is called YÂTBER, and that tree was by itself sufficient to provide all the wood which was required in the church, that is to say, for its doors, and its windows, and its roof, and the pillars.

Then our father the holy man TAKLA HÂYMÂNÔT rose up and baptized that governor in the Name of the FATHER, and (Fol. 62*b*. 1) of the SON, and of the HOLY SPIRIT, and his wife, and all his children, and the men of his house; and in the faith of CHRIST he gave him the name of BA'AMÎN KRĔSTÔS[1], and he named his wife 'AKRÔSYÂ, and to the first of his sons he gave the name of SAMUEL, and to the second BENJAMIN, and to the third HABTA MASḲAL. Now the number of those who were baptized in the land of KATATÂ by the hand of our holy father TAKLA HÂYMÂNÔT was six hundred and fifteen thousand, three hundred and eighty-seven, and it was not the people of KATATÂ only who were included in this number, but men of WAGDÂ, and ṢEḤGÂ, and men of KEL'AT and SARMÂT, and men of MAḤGAL and MADKHÂRÊ, and men of PAṬGÂR. And men came even from the cities which were in the neighbourhood of KATATÂ unto our father TAKLA HÂYMÂNÔT when they heard (Fol. 62*b*. 2) how he was working signs and miracles, and they were baptized with the governor. And our father the holy man TAKLA HÂYMÂNÔT stablished an ark (*tâbôt*) in the name of the HOLY CROSS in the church, which he had founded (Fol. 62*b*. 3). Then the holy man TAKLA HÂYMÂNÔT went into the place to perform the duties of ministration, and MICHAEL and GABRIEL helped him, and they [Page 37] waited upon him on his right hand and his left, and other angels assisted him at the consecration. And the HOLY SPIRIT came down in the form of a white dove and hovered over the Offering until the prayer of consecration was ended,

[1] This name is supplied from another manuscript (Fol. 52*a*. 1).

and afterwards [our father] administered to the people the HOLY MYSTERIES. And on that day (Fol. 63*a*. 1) there was great joy in that city, and all the people thereof (Fol. 63*a*. 2) became adorned with the faith of the HOLY TRINITY, and they believe unto this day.

CHAPTER XLI.

HOW TAKLA HÂYMÂNÔT SENT FOR THE PRIESTS TO COME FROM HIS OWN COUNTRY AND STABLISHED THEM IN KATATÂ, AND HOW HE WENT OUT INTO THE DESERT AND FASTED.

(Fol. 63*a*. 3) Then our father the holy man TAKLA HÂYMÂNÔT sent to his city of ZÔRARÊ, unto the priests who were therein, saying, "Come ye to me, for I have captured much spoil from Satan, and I have "brought my captives into the house of God; therefore I call upon you "that ye may come and follow in my footsteps." And when those who ministered in the priesthood heard this, they came unto him quickly, and he stablished them in that church. Now our father (Fol. 63*b*. 1) the holy man TAKLA HÂYMÂNÔT dwelt in the country of KATATÂ for many days, and he taught the faith of the Gospel, and he cast out the devils, and he healed some twenty or thirty sick people every day, and not a sick person was to be found in the country of KATATÂ during the whole time that our father the holy man TAKLA HÂYMÂNÔT dwelt among the people thereof. And it came to pass that when the days for fasting arrived, our father fasted during the Forty Days of Lent, and he fasted the Fast of the Apostles, and he fasted [according to] the preaching of JONAH, and the other fasts which (Fol. 63*b*. 2) the Fathers have ordained in their ACTS. And he went forth into the desert which is called the "Dry" (YABSA) and fasted, and he tasted no food of any kind whatsoever except on the Sabbath; and on the Sabbath he ate the wild herbs of the desert, without

making any choice of them, and he did not eat those which were the best, but he ate the poorest and bitterest of the herbs. And he said unto his belly, "If thou art willing, I will give up water, and I will not drink any-"thing at all until the days of the fast be at an end." And it came to pass that when the days of the fast were at an end, he returned to the people and taught them (Fol. 63*b*. 3) the faith; and he lived in this wise in the country of KATATÂ for the space of three years. And in every work which he did SAINT MICHAEL was his teacher both as regards the manner of his acts by day, and of his habitation, and he guided him in the matter of the things which he did, and he was never absent from him at any time, but was with him, not secretly, but openly. May his blessing be with his beloved one TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XLII.

HOW TAKLA HÂYMÂNÔT WAS ORDERED BY THE VOICE OF GOD TO LEAVE KATATÂ AND TO DEPART TO DÂMÔT, AND HOW HE BADE HIS FOLLOWERS FAREWELL.

(Fol. 64*a*.) And it came to pass that after three years a Voice from heaven cried unto him whilst he was in that desert, saying, "TAKLA HÂY-MÂNÔT, TAKLA HÂYMÂNÔT," and our father the holy man TAKLA HÂY-MÂNÔT turned round and said unto that Voice, "Here am I Thy servant, "O Lord," for he knew that it was the Voice of GOD. Then the Voice said unto him, "Rise up, and depart forthwith into the country of DÂMÔT, "so that thou mayest bring back to Me as much spoil as thou didst for-"merly, and thou shalt turn many from (Fol. 64*b*. 1) the worship of idols "to the knowledge of true righteousness. And in this same desert wherein "thou art shall be built a great monastery by the hand of the son who "shall be born unto thee by the Holy Ghost, whose name shall be

"THADDAEUS, and after a short time thou shalt go back to thy house, "and thy children shall multiply therein, both men and women, by reason "of the labour and toil wherein thou shalt contend bravely." And having said these things unto him, the Voice became silent. Now when our father the holy man TAKLA HÂYMÂNÔT had made an end of fasting, he came into the city and gathered together (Fol. 64*b*. 2) all the men of KATATÂ, and he said unto them, "Be ye strong in the faith of CHRIST which I have "taught unto you, for I am going to depart to the place whereunto my "GOD hath commanded me to go, but if He willeth it I will return unto "you afterwards." Then all the men of the city wept, saying, "Unto whom "wilt thou commit us, O father? For we are plants which have been "newly planted, [Page 38] and who shall give us to drink of the rain of the "faith? Behold, we all live in a dry and burning place, and where shall "we find a father (Fol. 64*b*. 3) who is like unto thee, and who shall pre- "serve our souls and our bodies?" Then our father the holy man TAKLA HÂYMÂNÔT said unto them, "Is it possible for me to transgress the com- "mandment of my Lord? And why would ye break my heart? Live ye "in the fear of GOD, and put your confidence in Him, and He shall do for "you that which ye desire. For whosoever hath faith in GOD shall lack "nothing, and whosoever putteth his confidence in His NAME no evil thing "shall come upon him, nay, He will give him counsel and will deliver him. "Hope ye in (Fol. 65*a*. 1) the Lord, and be of good courage, and seek ye "His Face always, and love ye Him with all your hearts, and with all "your minds, and with all your strength. And take ye heed that as ye "love GOD, even so ye love each other, for thereby shall all people know "that ye are servants of CHRIST; but if there be strife and contention "among you they will not permit you to make straight your way. And "let not any one of you be found making offerings (Fol. 65*a*. 2) to pol- "luted gods, or practising divination by fire, or trafficking in omens, or "consulting auguries, or having dealings with soothsayers, or working

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I. Takla Hâymânôt bidding the people of Katatâ farewell.
II. The chariot of light upon which Takla Hâymânôt travelled from place to place.
(*See chapters XLII and XLIII*).

"magic, or making use of enchantments, or raising the dead or making "enquiries of them, or asking questions of dumb things; whosoever shall "do any of these things shall be unclean in the sight of GOD. Keep ye "the commandments which I taught you formerly, for there is no man "who is too foolish to keep the commandment (Fol. 65*a*. 3) of GOD, and "there is no man who is too wise to fear His NAME. And at the last ye "shall find my voice" (*i. e.*, that what my word saith is true). Then all the men of the city said unto our father the holy man TAKLA HÂYMÂNÔT, "Although thou forsakest us in thy body, yet thou shalt not forsake us "in thy spirit, for we boast ourselves of thee before God." And having said these things unto them he dismissed them, and they wept bitterly. May his (see Plate XXXVII) blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XLIII.

HOW TAKLA HÂYMÂNÔT WENT TO THE MOUNTAIN OF WÎFÂT AND SCATTERED A COMPANY OF DEVILS, AND HOW HE CAST OUT DEVILS FROM THE SICK FOLK AND HEALED THEM.

(Fol. 65*b*.) Then our father the holy man TAKLA HÂYMÂNÔT departed on his way, and he took nothing whatsoever with him, neither a staff in his hands, nor sandals upon his feet. And in the place where he took up his abode that night our LORD JESUS CHRIST appeared unto him, and said unto him, "O my beloved one, TAKLA HÂYMÂNÔT, fear thou not, "for I will be with thee wheresoever thou goest, and there shall be unto "thee a chariot of light (see Plate XXXVII) which shall bear thee to "whatsoever place thou wouldst go. Preach My GOSPEL, and invite the "people [to come] to Me" (Fol. 66*a*. 1); and after He had said these things unto him He disappeared from his sight. And from that day he

mounted upon a chariot of light, and he went round about the borders of all the country of SHÊWÂ, and preached the GOSPEL of the kingdom of GOD, and he alighted at the place which is opposite ʾĔNSEDSETÊ, and he arrived at a high mountain which is called WÎFÂT. And having gone up into the mountain, he found there a company of devils who were fighting and striving together, and the noise which they made was like unto the sound of horses on the day of battle, and they croaked very loudly like (Fol. 66*a*. 2) ravens, and they yelped at each other like dogs; and our father the holy man TAKLA HÂYMÂNÔT remained silent until they should come unto him. Now the time of the day was evening; and the men of the city used to worship these devils, and to prostrate themselves before them. And it came to pass that when they came to him, he made the Sign of the CROSS over them, and they were straightway scattered, even as is smoke before the face of the wind.

And our father the holy man TAKLA HÂYMÂNÔT passed the whole of that night in praising and praying to God, and (Fol. 66*a*. 3) when the morning dawned, all the men of the city gathered themselves together according to their wont, each one of them bearing according to his means meat and drink, and cattle withal, that they might offer sacrifices unto them [*i. e.*, the devils]. And they went up to the top of the mountain to the place where was our father the holy man TAKLA HÂYMÂNÔT, and when they had arrived there they began to prostrate themselves before the devils. Then our father the holy man TAKLA HÂYMÂNÔT rose up so that he might see what the men would do, and he saw them [Page 39] prostrating themselves before the devils; and his heart burned, and the love of the Holy Spirit inflamed him, (Fol. 66*b*. 1) and he made the Sign of the CROSS over them, and he cried out, saying, "In the Name of the FATHER, and of the SON, and of the HOLY SPIRIT!" And the men were terrified, and became like stones by reason of the sound of his awful voice. Then our father the holy man TAKLA HÂYMÂNÔT said unto them, "Wherefore do

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ዘ፡ይብሉ፡ለመኑ፡
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I. Takla Hâymânôt conversing with the men of Wîfât, who worshipped devils that rode upon wolves.
II. The devils of Wîfât mounted on fire-breathing wolves.

(*See chapter XLIII*).

"ye worship unclean devils? Cease ye from this worship and prostrate ye "yourselves before GOD, Who created the heavens, and the earth, and all "that are therein." And the men said unto him in a terrified manner, and with fear, "(Fol. 66*b*. 2) Master, we have never at any time before heard "the Name of 'ĔGZÎ'ABĔḤÊR." And our father the holy man TAKLA HÂYMÂNÔT said unto them, "In the times which are past ye acted in ignorance, "but now bow ye yourselves down before God, so that ye may not be "rooted out, for every man who shall offer up the sacrifices of [false] gods "shall be destroyed with all the people of his house." Then the men said unto him, "[Thinkest thou] that our god will keep silence if we forsake "him? And if we cease to worship him here and do not offer sacrifices "unto him, will he not slay our children, and our sons, and daughters, (Fol. "66*b*. 3) and blot out our possessions and our city? Because of this we "render service unto him."

And our father the holy man TAKLA HÂYMÂNÔT said unto them, "Where doth your god live? For I myself would see him." And they said unto him, "In the day time he is invisible, for he is only to be seen at "night." Then our father the holy man TAKLA HÂYMÂNÔT said unto them, "Verily he doth make himself to appear in the darkness, for everyone "whose deeds are evil hateth the light, and he cometh not to the light so "that his deeds may not be revealed; (Fol. 67*a*. 1) but he whose deeds "are righteous cometh to the light in order that they may be made mani-"fest. By this habit know ye that [your god is] wholly darkness." And our father the holy man TAKLA HÂYMÂNÔT said unto them also, "By "what when he is coming do ye know the time when he will come to you?" And they said unto him, "He sendeth forth as he cometh thunders which "are like unto the thunders of winter, and he is clothed with fire. He "rideth upon a wolf, and he is accompanied by many [devils] mounted "on wolves which surround him on this side and on that, (Fol. 67*a*. 2) "(see Plate XXXVIII) and they all belch forth fire from their mouths."

Then our father the holy man TAKLA HÂYMÂNÔT said unto them, "Verily "he is a polluted being, and his mounted followers are unclean even as "he is. We will wait for him until the evening cometh, and if he vanquish "me I will bow down before him, and if I overcome him will ye worship "my God?" And they said unto him, "Yea, we will worship thy God if "thou dost vanquish him."

Now when the evening had come, that devil arrived according to his wont, and he had never before been so awful [in his appearance] (Fol. 67*a*. 3). And our father the holy man TAKLA HÂYMÂNÔT rose up, and made the Sign of the CROSS over him, whereupon he fell down from off the wolf which he was riding, and he disappeared like smoke, and all his familiars were scattered, with the wolves whereon they were riding, and they said, "Who is this who hath driven us from our seats?" Now when the men of the city saw this, they were all terrified, and they all bowed low at the feet of our father the holy man TAKLA HÂYMÂNÔT, and they said unto him, "Verily (Fol. 67*b*. 1) thy GOD is the mighty One Who "can vanquish everyone." Then our father the holy man TAKLA HÂYMÂNÔT answered and said unto them, "Fear ye not, but henceforward "worship ye GOD the FATHER, and His SON, JESUS CHRIST, and the HOLY "SPIRIT, the PARACLETE, for He doth not wish one of you to perish, but "that ye should all repent. And He wisheth not that ye should sacrifice "to him oxen and goats, for He neither eateth the flesh of the ox, (Fol. "67*b*. 2) nor drinketh the blood of the goat; therefore worship ye Him "with righteousness, and bow down to Him in service, for He is the GOD "of all creation, and there is no GOD besides Him in the heavens, or "in the earth, or in the sea, or in all the abysses. He killeth and He "maketh alive; He maketh poor, and He maketh rich; He reduceth "[one] man to shame, and He promoteth [another] to honour; there "is no work which is too hard for Him to perform. It is in a KING "of such power as this that ye shall believe, so that ye may find the

"life which is everlasting." With these and such like things did he teach them.

And it came to pass on the morrow (Fol. 67*b*. 3) that those men said unto our father the holy man TAKLA HÂYMÂNÔT, "If thou goest away "from us, this god whom thou hast conquered will kill us, and he will "destroy our possessions and our city; what shall we do?" Then our father the holy man TAKLA HÂYMÂNÔT said unto [Page 40] them, "If ye "believe with perfect faith in GOD, he shall not be able to oppose you in "anything. For this devil is a worn out thing, and he hath inflicted suffer- "ing upon you in times past, and hath slain your children, (Fol. 68*a*. 1) "and your young men and maidens, and hath wasted your possessions "and your city, because ye have not believed in GOD. And now, depart "ye and tell the men of the city:—Bring hither [all] the sick and diseased "folk so that ye may see the power of my God, and He shall heal you "without money and without price; and rise up with joy, and return to "your homes, leaping and running." And they told the men of the city these words. Now when the men of the city heard them, they all gathered together with rejoicing, (Fol. 68*a*. 2) and they collected all the sick folk who were with them, and their numbers were thus:—dumb folk, twelve; paralytics, thirteen; epileptics, seven; blind, ten. And the men of the city brought these out, and they were carrying them along, but before they were able to take them to the place where was our father the holy man TAKLA HÂYMÂNÔT, the devils which dwelt in the sick folk saw him whilst yet he was afar off, and when they did so, they cried out, saying, "Are "not the countries of ṢALALESHA and KATATÂ (Fol. 68*a*. 3), which we "have handed over to thee, sufficient for thee, and must thou come hither "to drive us out of this place also? Dost thou ride, or dost thou journey "on foot that thou dost run through the whole country? And our sins 'are loathsome. And now, torment us not, and we will go forth to thee "with our will."

Then our father the holy man TAKLA HÂYMÂNÔT said unto those who were carrying the men, "Bring them unto me quickly," and as they were bringing them the devils cried out, and took an oath, saying, "From "this time forward we will never return to this city." And they went forth from (Fol. 68*b*. 1) the sick folk, some in the forms of black men, and some in the forms of apes, and they took to flight and entered into the steep places among the rocks. Thus those people who had been sick were made whole, and those who had been blind now saw with their eyes. And when those who had [brought] these men [to him] saw this miracle, they bowed down in homage at the feet of our father the holy man TAKLA HÂYMÂNÔT, saying, "Bless us, O father, and let us receive thy blessing." Then our father the holy man TAKLA HÂYMÂNÔT said unto them, "I will "not give you a blessing except ye receive baptism in the NAME of my "GOD, (Fol. 68*b*. 2) for you are a confederacy of devils." Then all those who had been healed, and the men of the city, said unto him, "O our "father TAKLA HÂYMÂNÔT, we will do everything which thou com- "mandest us." And our father the holy man TAKLA HÂYMÂNÔT said unto them, "I command you to believe in God and to be baptized in His "Name;" and they all said unto him, "Rise up and baptize us," and he baptized them in the Name of the Father, and the Son, and the Holy Spirit. Then he commanded them to build a church, and (Fol. 68*b*. 3) they did so, and he administered unto them in it the holy Body and the precious Blood of our LORD JESUS CHRIST, and Saint MICHAEL was helping our father TAKLA HÂYMÂNÔT in the form of a deacon. And he dwelt with them for seven months, and he taught them the faith of the HOLY TRINITY. And it came to pass after seven months that Saint MICHAEL said unto our father the holy man TAKLA HÂYMÂNÔT, "Rise up, O holy "one of GOD, and hesitate not to perform that which thy God commandeth "thee." Then, because of this thing, (Fol. 69*a*) he gathered together the men of the city, and said unto them, "Be ye strong in the faith which

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ሚ፡ወነበረ፡ከመዝ፡
እከከ፡፵ጽባሕ፡እን
ዘ፡ይሣቀይ፡እምኔ
ሆሙ፡በዘበዚእሁ፡
ኵነኔ፡ወኢጥዕመ፡
እከለ፡ወማየ፡በዕላ
ንቱ፡፵መዋዕል፡ወ
በጽሕ፡ላዕሌሁ፡መ
ከረ፡ብዙኅ፡ረኅብ፡
ወጽመዕ፡ዝብጠት፡
ወተቀሥፎ፡እምኅ
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ዘ፡ይፈቀድ፡ያግብ
አሙ፡ውስተ፡ፍና
ተ፡መድኃኒት፡እሙ

ንቱስ፡ዐበዩ፡ተግ
ሳሥ፡እምፍናዊሆ
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I. Takla Hâymânôt smites the king-magician of Bîlât on the face, and hurls him from his throne.
II. Takla Hâymânôt is beaten to death by the king's guards.
III. Saint Michael raises Takla Hâymânôt to life.

(*See chapter XLIV*).

"I have taught you, and have ye love among yourselves, and forget ye "not to receive strangers. I am going whither my Lord hath sent me." And when the men of the city heard this they wept greatly, saying, "Unto "whom wilt thou commit us, O our father and teacher?" And thus with bitter tears they sent him on his way.

CHAPTER XLIV.

HOW TAKLA HÂYMÂNÔT WENT TO THE KINGDOM OF THE MAGICIANS AT BÎLÂT, HOW HE THRUST THE KING FROM THE THRONE, AND DIED AND ROSE FROM THE DEAD FORTY TIMES.

(Fol. 69*b*. 1) And it came to pass that our father the holy man TAKLA HÂYMÂNÔT continued on his journey, and he was mounted on a chariot of light; and he preached in all the borders of 'ENÂRE'ET, and destroyed the shrines of their idols, and he passed on towards WAYRÂGÊ, and having crossed over the river WÎD and SATÂL he arrived at a hill which is called BÎLÂT. Here is [Page 41] the seat of the kingdom of the magicians, and here is the place where the people offer up the blood of oxen and goats, and they are familiar with the devils which are therein; and they have a (Fol. 69*b*. 2) king who dwelleth herein, and all the people are magicians, and diviners, and men who deal in enchantments, and they worship their king, and they pass their days among his retinue under that hill in companies, numbering each two thousand three hundred magicians, together with their parents. And they await that which goeth forth from his mouth; if he speaketh fair things they find good, and if he speaketh bad things they find bad, and because of this thing they had made this man king over them.

And when our father the holy man TAKLA HÂYMÂNÔT (see Plate XXXIX) saw the whole matter of their work (Fol. 69*b*. 3) he went up

suddenly, and came to the place where the king of the magicians was sitting upon his throne of gold, being arrayed in apparel of gold, and he smote his face, and threw him down from his throne, and kicked him on the neck, and thrust his feet on his breast, and said unto him, "O thou "evil one, thou son of Satan, thou brother of devils, why dost thou lead "astray the people whom Christ hath bought with His Blood?" Now that sinful king of the magicians who was wont to make prophecies [was silent], for he thought that it was lightning darting forth from heaven [Fol. 70*a*. 1] which had hurled him down, and he did not observe our father the holy man TAKLA HÂYMÂNÔT when he came to him. Then the king's guards laid hold upon the holy man our father TAKLA HÂYMÂNÔT, and they said unto him, "Whence hast thou come? For what purpose "hast thou come hither? Who brought thee up and made thee to come "into the royal house?" And when they had said these things unto him they smote his face until the blood flowed from his mouth and his nostrils, and they brought thick rods of iron and beat (Fol. 70*a*. 2) him therewith until they broke his bones to pieces and he died. Then straightway (see Plate XXXIX) they took his dead body and cast it down to the bottom of the hill, saying, "The wild beasts of the desert shall devour it." And SAINT MICHAEL the Archangel came, and cried out unto him, saying, "TAKLA HÂYMÂNÔT, arise without any (see Plate XXXIX) blemish of "corruption in thee!" Then straightway our father the holy man TAKLA HÂYMÂNÔT rose up as if he were awaking from slumber, and SAINT MICHAEL touched his wounds and healed him of his sickness, and he became whole and (Fol. 70*a*. 3) as if no pain whatsoever had touched him, and SAINT MICHAEL said unto him, "Go, fight that magician, and thou "shalt overcome him."

Then our father the holy man TAKLA HÂYMÂNÔT departed, being mighty in the strength of the HOLY SPIRIT, and he went up the ascent of the hill, and he found the king of the magicians sitting upon his throne of

gold. Now that magician did not see our father TAKLA HÂYMÂNÔT at the time when he came to him [before], and it was only when he smote (Fol. 70*b*. 1) him on the face that he saw him. And on that day our father the holy man TAKLA HÂYMÂNÔT smote the king of the magicians a second time, and he hurled him from his throne; and he took his throne, and broke it into little pieces with his hand. Then the magician cried out to his servants, saying, "Behold, the man who [came] yesterday is killing "me; why do ye leave me [here] by myself?" And his servants came running unto him from this side and from that, and they found our father the holy man TAKLA HÂYMÂNÔT beating their (Fol. 70*b*. 2) lord; and they seized him quickly, and they brought scourges of iron, and they beat our father the holy man TAKLA HÂYMÂNÔT therewith so violently that his ribs were laid bare. And they spake among themselves, saying, "Do "not let us kill him now, but let us first ask him questions and then we "will do so." Then they said unto him, "Whence comest thou? Where "is thy country? And what is thy trade? Did not we slay thee yesterday? "Who hath raised thee from the dead this day? Is thy magic more mighty "than ours?" Then our father (Fol. 70*b*. 3) the holy man TAKLA HÂYMÂNÔT said unto them, "Verily my GOD is mightier than your god. As "for me, I have no knowledge of magic whatsoever, but I have come to "destroy your magic." And they said unto him, "Where is thy country?" And our father the holy man said unto them, "Shall I declare my country "unto dogs? Nay, the dogs are better than you, for they know their "master." Now when he had said this unto them, they cut his body so severely by their scourging that his bowels became visible, (Fol. 71*a*. 1) and his blood poured out and fell like water, and his limbs were severed from his body one by one, and he was well nigh dead. Then the servants of the king took him up and threw him into a ravine [Page 42] in the mountains, and straightway SAINT MICHAEL raised him from the dead as before. And our father the holy man TAKLA HÂYMÂNÔT continued to

do this for forty days, wherein he suffered at the hands of the king's servants punishments of every kind; and during that period of forty days he drank no water, and there came upon him the fierce trial of hunger and thirst which smote him sorely. And he tortured himself by means of such evil things, (Fol. 71*a*. 2) because he wished to bring the people into the way of salvation, but they refused (Fol. 71*a*. 3) to be turned aside from their path of evil.

CHAPTER XLV.

HOW TAKLA HÂYMÂNÔT CAUSED THE EARTH TO OPEN HER MOUTH AND SWALLOW UP ALL THE MAGICIANS, AND HOW MYRIADS OF DEVILS STONED HIM, AND HOW SAINT MICHAEL HEALED HIS WOUNDS.

(Fol. 71*b*. 1) And it came to pass that after forty days, when our father the holy man TAKLA HÂYMÂNÔT saw the denseness of the hearts of the people, and that their minds were as hard as a stone which could not be broken, he prayed to GOD, saying, "O my LORD JESUS CHRIST, "Who didst appear to me in my city and didst say unto me, 'I have set "'thee to be a new apostle, and I will send thee to new peoples', behold, "I will go whithersoever Thou commandest me, and I will dwell (Fol. "71*b*. 2) wheresoever Thou commandest. And now, I have arrived among "a people who know thee not, and they have treated me most evilly, and, "because Thou didst give me strength [to bear], I have received many "tribulations for Thy Name's sake, and this day I have suffered exceedingly. "Judge Thou, O Lord, on my behalf, and avenge Thou my cause on the "people who have gone forth from righteousness, and command Thou "the earth to open her mouth and to swallow them up like Dathan and "Abiram, and as it consumed (Fol. 71*b*. 3) the children of Korah, even so "let the fire swallow them up [alive]. Make manifest Thy power upon "them, and let Thy word be made fire on behalf of me Thy servant."

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ለአቡነ፡ቅዱስ፡ተ
ክለ፡ሃይማኖት፡ወ፯
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ይቤሎ፡ቅዱስ፡ሚ
ካኤል፡ለአቡነ፡ቅ
ዱስ፡ተክለ፡ሃይማኖ
ት፡ለ መ፯ት፡እኤተ
ብኪ፡በት፡እመርተ፡
መስቀል፡ጊዜ፡ይ
መጽኢ፡ኀቤኪ፡እን
ንት፡ወይቤሉ፡እ
ቡነ፡ቅዱስ፡ተክለ፡
ሃይማኖት፡ መ፯ተ፡ይ
ሬስዩ፡ለእመ፡ቀ
ተሉ፡ሥ፯የ፡ሰነፍ
ስየሰ፡ኢይክሉ፡ቀ
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ትፈሣሕ፡በእንተ፡
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ስሌየ፡ወይቤሎ፡
ቅዱስ፡ሚካኤል፡እ
ፍቁርየ፡እግዚአ፡
ጽናዕ፡ወ፡ይል፡ላ
ፅለ፡ሎሉ፡ግድላቲ
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ጽእ፡ኀቤክ፡እስመ
ሀለወክ፡ትሚጥ፡
ብዙኃን፡ነፍሳተ፡
እመኢያእምሮ፡
ውስተ፡እእምሮ።
ወዘንተ፡ብሂሎ፡
መልአክ፡ኀለፈ፡

I. Takla Hâymânôt cursing the magicians in the name of God.
II. The magicians and their king having been swallowed up by an earthquake go down into the pit of Sheol.
III. The pieces of the idols which Takla Hâymânôt dashed in pieces.

(*See chapter XLV*).

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ኖት፡ለጸልዮ፡ታሕተ
ኦም፡ወመጽኡ፡ኀ
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ንንት፡እንዘ፡ይጸአ
ቁ፡ወይቤልዎ፡በ
ከላህ፡ኢአከለከኑ
አድያማተ፡ሸዋ፡
ዘኃደግነ፡ለከ፡ዝ
የኒ፡መጻእከ፡ከመ
ትከላእ፡አምልኮ
ተነ፡ወይእዜኒ፡ኢ
ነኅድገከ፡ዘእንበ
ለ፡ንቅትልከ፡ወተ
ረግሙ፡ለአፍርሆ
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እዛን፡ወይቤሉሙ፡
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ቶስ፡ወተዘረው፡
ከመ፡ጢ.ስ፡

I. The hand of God appearing out of heaven to Takla Hâymânôt whilst he is being reviled and stoned by the devils.

II. Takla Hâymânôt breaking in pieces the idols of Zebâ Fetan.

(*See chapter XLV*).

And when he had made an end of this prayer, he went up the ascent of the hill, and found the magicians of all the cities gathered together in a body and bowing down to their king. Then having come (see Plate XL) among them, our father the holy man TAKLA HÂYMÂNÔT stood up, and cried out with a loud voice, saying, "I command thee, O "earth, not by mine own word, but by the word of GOD, (Fol. 72*a*. 1) to "open thy mouth, and to swallow up these evil folk;" and straightway the earth opened her mouth, and swallowed up all the magicians, together with their wicked king, and they went down alive into Sheol. And when our father the holy man TAKLA HÂYMÂNÔT saw this, he gave thanks unto God, saying, "The light of Thy countenance hath been revealed upon "me, O Lord, and Thou hast placed gladness (Fol. 72*a*. 2) in my heart. "Verily Thou art the God of gods, and the king of kings." Then, saying these words, he went round about on the hill to all the habitations of the magicians, and he found graven images [made of] gold and silver, and our father the holy man TAKLA HÂYMÂNÔT took a stone, and broke them in pieces, (see Plate XLI) and he tore up all their altars. And it came to pass that when the evening had come, our father the holy man TAKLA HÂYMÂNÔT stood up by the side of one (Fol. 72*a*. 3) of the great trees, and as he was there making his prayer there came ten thousand times ten thousand devils which, by reason of their multitude, could not be counted, and our father ceased from praying, so that he might watch them. And they all cried out and said unto him, "Is not the country of SHAWÂ which "we have left for thee sufficient for thee that thou must come hither to "hinder our service? We will not leave thee until we have slain thee." And (Fol. 72*b*. 1) they took up stones and hurled them at our father the holy man TAKLA HÂYMÂNÔT, until they crushed him; and as they were hurling the stones at him SAINT MICHAEL the Archangel came down like a flame of fire, and he smote the devils with his wings, and made them to be like the dust of the earth, and thus they all perished.

Then he lifted up our father the holy man TAKLA HÂYMÂNÔT, and touched him, and healed him of his pain. And SAINT MICHAEL said unto our father the holy man TAKLA HÂYMÂNÔT, "Why didst thou not make the "sign of the CROSS at the time when the devils came to thee?" And our father said unto him [Page 43], "What would it matter to me if they had "killed my body? They were unable to kill my soul. Moreover, I rejoiced "because through their waging war against me I should multiply for my-"self (Fol. 72*b*. 2) the wages of grace." Then SAINT MICHAEL said unto him, "O my beloved, thou shalt be strong and mighty over all the con-"tendings of the Enemy which shall come upon thee. And thou shalt "convert many souls from ignorance to the knowledge [of the truth];" and having said these things unto him the angel passed away.

CHAPTER XLVI.

HOW A VOICE FROM HEAVEN ANNOUNCED TO TAKLA HÂYMÂNÔT THAT HE SHOULD HAVE A DISCIPLE CALLED HONORIUS, AND HOW HE SCATTERED THE DEVILS.

(Fol. 73*a*. 1) And it came to pass on the morrow that our father the holy man TAKLA HÂYMÂNÔT heard a voice from heaven which said, "Behold, there shall be born unto thee by the HOLY SPIRIT a son whose "name shall be HONORIUS, and he shall blot out those who are left of the "magicians, and shall turn them to the LORD GOD. And there shall be built "in this city a great monastery, and thy sons shall multiply therein in the "last days;" and the holy man our father TAKLA HÂYMÂNÔT on hearing this voice held his peace, (Fol. 73*a*. 2) and then he tore up the altars of the devils. And he made all the men of the city to believe in the NAME of GOD, for it was the custom of our father the holy man TAKLA HÂY-MÂNÔT to make enquiries of the men of every city into which he came

concerning the abominable creatures which they worshipped therein, and when they had told him he would go quickly and uproot their shrines. And acting in this wise (Fol. 73*a*. 3) he came to the country of DÂMÔT, to a mountain which is called ZEBÂ FETAN, and here there were idols of stone and wood from which the men of the city used to obtain auguries (see Plate XLI) and omens, and the devils which were in them used to dispute with them, and the people offered up sacrifices to their divinities, and poured out before them libations of the blood of beasts. Now when the holy man TAKLA HÂYMÂNÔT saw these graven images, he took a stone and brake them in pieces therewith, and he turned their altars upside down. And it came to pass that when the sun was about to set, our father the holy man TAKLA HÂYMÂNÔT (Fol. 73*b*. 1) stood up to pray under the tree, and there came to him multitudes of devils which thronged him, and they said unto him with a shriek, "Are not the borders of SHAWÂ "which we have relinquished for thee sufficient for thee, that thou must "come to hinder our service? And now, we will not leave thee until we "have killed thee;" and they cursed him in order to terrify him, and they hurled [shouts] in his ears. Then our father said unto them, "Why do "ye waste your toil and labour seeing that ye are worn out things?" (Fol. 73*b*. 2) And he made over them the Sign of CHRIST (Fol. 73*b*. 3), and the devils were scattered like smoke.

CHAPTER XLVII.

HOW THE MEN OF THE GREAT CITIES, COMING TO WORSHIP THEIR GODS, FOUND THEM BROKEN TO PIECES, AND HOW THEY BEAT TAKLA HÂYMÂNÔT AND THREW HIM INTO PRISON.

(Fol. 74*a*. 1) And it came to pass on the morrow that the men of many large cities gathered themselves together that they might worship

their gods, but they found that they had been thrown down, and that they were lying prostrate on the face of the earth; and they were frightened, and they conversed among themselves, saying, "What hath happened to "our gods this day, and who hath dashed them to pieces?" Then our father the holy man TAKLA HÂYMÂNÔT said unto them, "It is I who have "broken them by the might of my LORD JESUS CHRIST. How is it possible "(Fol. 74*a*. 2) that the things which were unable to deliver themselves "out of my hand could help other people? What can these stones which "have not in them the breath of life do for you?" And when the men had looked upon them they said unto him, "Whence comest thou?" And our father the holy man TAKLA HÂYMÂNÔT said unto them, "I have come "from my city, by the command of my LORD JESUS CHRIST, in order to "uproot the shrines of the false gods by which ye are led astray." And they said unto him, "Since thy GOD hath sent thee we shall be able to "see (Fol. 74*a*. 3) if He can deliver thee out of our hands; as thou hast "destroyed our gods, even so will we work evil upon thee." Then they seized him, and beat him, and (see Plate XLII) they inflicted upon him such severe sufferings that [Page 44] his soul was well nigh departing from his body. Then some of the men said, "Do not let us kill him with-"out the king knowing that he broke the gods which the men worship;" so they threw him into a strong prison, and one of them, a man whose name was KAFAR WEDEM, (Fol. 74*b*. 1 and 2) that is to say, the governor of ʾADÂMÔ, received him.

CHAPTER XLVIII.

HOW TAKLA HÂYMÂNÔT DROVE OUT A DEVIL FROM THE SON OF THE GOVERNOR OF THE CITY, AND HOW THE GOVERNOR AND HIS WIFE AND SON BECAME CHRISTIANS AND WERE BAPTIZED.

(Fol. 74*b*. 3) Now the governor of ʾADÂMÔ had a son whom a devil attempted to choke from time to time, and the devil was wont to cast him down to the ground; and it came to pass that when the governor was on his way to his house, and was nigh to enter therein, that son ran out to meet his father, when straightway the devil threw him down upon the ground in the presence of all the men, and they were all terrified. And the devil cried out, saying, "What have I to do with thee, O FESHḤA "ṢĔYÔN? for the utterance of thy new name cannot overcome me. Who "hath brought thee hither to torture (Fol. 75*a*. 1) me? A long time ago "I left to thee many regions; are not these sufficient for thee without driv- "ing me out from every country, and following me whithersoever I go? "And now I have come hither. Woe is me! Whither shall I flee from "thee, O evil man, who canst not rest in one city? I and thou must con- "tinue to fight each other until the day of thy death, for thou wilt refuse "to cease from attacking me. Behold, I will enter into the heart (Fol. "75*a*. 2) of king MATALÔMÊ, and he will place thee (*or*, cast thee) down "the precipice of GERÂR, and thou wilt perish there, and I shall have rest "from thee." And it came to pass that when the governor heard these words, he was frightened, and he released our father quickly from his bonds, and he bowed down before him, and said unto him, "Art thou "the GOD of heaven Who is called ʾĔGZÎʾABĔHÊR?" And our father the holy man TAKLA HÂYMÂNÔT said unto him, "I am not He, but I am a "servant of GOD." Then the governor (Fol. 75*a*. 3) said unto him, "Who "is GOD? Teach thou me the path of life, O father, and heal my son for

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I. Takla Hâymânôt is seized and beaten for breaking the idols.

II. Takla Hâymânôt casts out an evil spirit from the son of Kafar Wedem the governor, and it appears in the form of an ape.

(*See chapter XLVIII*).

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Takla Hâymânôt baptizes the governor and his wife and son, and gives them the names of Gabra Wâhad, Walatta Wâhad, and Takla Wâhad.

(*See chapter XLIX*).

"me." And our father the holy man TAKLA HÂYMÂNÔT said unto him, "If thy son be healed for thee by my hand wilt thou believe in my God?" And the governor said unto him, "Yea, I will believe wholly." Then our father the holy man TAKLA HÂYMÂNÔT lifted up his hand, and made the sign of the CROSS over the face of the young man, saying, "In the Name "of my LORD JESUS (Fol. 75*b*. 1) CHRIST, go forth, O unclean spirit, from "this young man." And he went forth straightway in the form of a large ape, (see Plate XLII) which cried out, saying, "Do not touch me, and "do not burn me with fire, for I go forth because thy hand is upon me;" and all those who saw this thing marvelled. Then the governor rejoiced, and believed in our LORD JESUS CHRIST, together with all the men of his house, and all the men of the city (*or*, country) of DÂMÔT through (Fol. 75*b*. 2) our father the holy man TAKLA HÂYMÂNÔT, and in that day he baptized them in the NAME of the FATHER, [and of the SON], and of the HOLY SPIRIT. And to the governor (Fol. 75*b*. 3) he gave the name of GABRA WÂḤAD, and to his wife (see Plate XLIII) he gave the name of WALATTA WÂḤAD, and to his son he gave the name of TAKLA WÂḤAD.

CHAPTER XLIX.

HOW TAKLA HÂYMÂNÔT CONTINUED TO PREACH AND TO HEAL THE SICK IN 'ADÂMÔ, AND HOW THE GOVERNOR REFUSED TO GIVE HIM UP TO THE MAGICIANS WHO WISHED TO TAKE HIM TO THE KING.

(Fol. 76*a*. 1) And it came to pass after a few days that the nobles of the city who had seized our father the holy man TAKLA HÂYMÂNÔT, came and said unto the governor, "Keep this evil man who hath broken "to pieces our gods under very strict ward, until we are able to arrive in "the king's presence;" and the governor said unto them, "I will guard "him well." Now our father the holy man TAKLA HÂYMÂNÔT continued

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Takla Hâymânôt and the governor Kafar Wedem, who has become a Christian, being taken into the presence of the king.

(*See chapter XLIX*).

to teach the men of ʾADÂMÔ the rule (*or*, law) of the Orthodox Faith, (Fol. 76*a*. 2) and he healed the sick folk who were in this city. And when three months were ended, those nobles returned [from the king] and said unto the governor GABRA WÂḤAD, "Bring forth that man whom "we handed over [Page 45] to thee to guard, and come, let us carry him "to the king." Then the governor said unto them, "I will not give him up "to you, even should I die with him;" and the men said unto the governor, "If thou do not deliver him up to us, know that the two of you shall be "cast down the precipice of GERÂR (Fol. 76*a*. 3), and ye shall be con-"demned and shall suffer many punishments." And the men who had been sent to bring our father departed quickly to the king, and when they had arrived at the place where he was they spake unto him, saying, "O our Lord, we found a man above who had broken in pieces all the "gods which thou thyself dost worship, and we bound him in fetters until "we could come to thee; and we handed him over to ḴAFAR WEDEM "that he might keep ward over him for us, but behold, he stood up (*or*, "resisted), and said unto us, 'I will not deliver him up, even should I die "'(Fol. 76*b*. 1) with him.' And we know not, O king, whether he hath "denied our gods or not." Now when the king heard this he was exceedingly wroth, and he sent as messengers certain soldiers to bring both our father and the governor under strict ward; and when the messengers came to the house of the governor of ʾADÂMÔ, they found our father the holy man TAKLA HÂYMÂNÔT driving out devils, and teaching the men of the city the mighty things of God, (Fol. 76*b*. 2) and they seized him, and they bound (see Plate XLIV) GABRA WÂḤAD with him, (Fol. 76*b*. 3) and carried them away both together.

CHAPTER L.

HOW TAKLA HÂYMÂNÔT AND THE GOVERNOR WERE TAKEN TO THE KING BY SOLDIERS, AND HOW GABRA WÂḤAD TOLD OUR FATHER THE REASON OF THE KING'S MADNESS.

(Fol. 77*a*. 1) And it came to pass as they were going along the road that the governor said unto our father the holy man TAKLA HÂYMÂṆÔT, "Hearken, and I will speak unto thee, O man of God. Behold, "it is now five and twenty years ago since the king lost his senses because "of a certain woman, whom he carried off captive from the country of "SHÊWÂ. And he wished to marry her according to the law of his gods, "and he slew many beasts as sacrifices, and he commanded [his servants] "to bring her with honour so that he might make her to bow down to "[his] gods (Fol. 77*a*. 2) before he married her. And it came to pass "that when she stood up before the gods, lightning flashed forth from "heaven whilst we all were looking on, and it snatched her away in the "twinkling of an eye and carried her up into heaven. And many men "died through fright at the event, and from that day to this the king hath "been out of his senses; if thou canst heal him of his madness it seemeth "to me that we shall be saved, but if thou canst not do this he will kill "us." Then our father the holy man TAKLA HÂYMÂNÔT smiled, and said unto him, (Fol. 77*a*. 3) "Art thou afraid of punishment, O GABRA WÂḤAD? "Fear thou not, for our GOD will not forsake us when we are in the king's "hand. Now, as concerning that woman of whom thou hast spoken to "me, I will declare unto thee afterwards, so that thou mayest see the "glory of God." And as they were conversing together in this wise they arrived at the place where the king was.

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I. The soldiers of king Matalômê making an accusation against Takla Hâymânôt and the governor.
II. Takla Hâymânôt and the governor in the king's presence.

CHAPTER LI.

HOW TAKLA HÂYMÂNÔT WAS TWICE HURLED DOWN THE PRECIPICE BY THE COMMAND OF KING MATALÔMÊ, AND HOW ON EACH OCCASION SAINT MICHAEL SAVED HIM FROM DESTRUCTION, AND HOW MANY OF THE HEATHEN BECAME CHRISTIANS.

(See Plate XLV) (Fol. 77*b*. 1) And the messengers told the king about our father and the governor of ʾADÂMÔ, and he said, "Bring them "into my presence," and they brought them, and set them before him. Then the king said unto MÂR[1] our father, the holy man TAKLA HÂYMÂNÔT, "Where is thy country, O thou evil man who dost destroy our city?" And our father the holy man TAKLA HÂYMÂNÔT said unto him, "O ac- "cursed one, who art mad both in heart and mind, it is because thou dost "not know who I am that thou askest questions concerning my city." And MATALÔMÊ (Fol. 78*a*. 1) said unto him, "Where is thy country, and what "is thy race?" Then our father the holy man TAKLA HÂYMÂNÔT said unto him, "I am a CHRISTIAN from the country of the East." And MATALÔMÊ said unto him, "Who brought thee hither?" Then MÂR TAKLA HÂYMÂNÔT said unto him, "My LORD JESUS CHRIST hath sent me to "make an end of all the gods who are in thy city." Now when the king heard what he said he was wroth, and he said unto him, "Did He give "thee the power to come to destroy the gods? (Fol. 78*a*. 2) I am the son "of ʾĔSLÂNDÎNÊ, and as thou hast destroyed my gods I will destroy thee." [Page 46] Then MATALÔMÊ turned to the governor GABRA WÂḤAD, and said unto him, "O ḴAFAR WEDEM, is thy heart so puffed up, and is thy "mind so mad that thou didst refuse to let the men bring this man unto "me?" And GABRA WÂḤAD said unto him, "Yea, I did refuse, for I saw "him work with his hands a marvellous and stupendous thing, the like

[1] An honorific title of ecclesiastics borrowed from the Syriac ܡܪܝ, *i. e.*, "my lord."

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ኩ፡ረሲዕ፡እስከ፡የ
አምን፡በአምላክኩ
ወእሙንቱስ፡ዕደ
ው፡ዘረውዎሙ፡
ዘጸድፉ፡መሰሎሙ
ወዘወረዱ፡ውስተ፡
ጸድፍ፡ወኢርእዩ፡
ከመ፡መሠጦሙ፡
መልአከ፡እግዚአ
ብሔር፡ወኍልቆ
ሙ፡ለእሙንቱ፡ም
እመናነ፡ንጉሥ፡፳
ወ፬ወቆመ፡አቡነ፡
ቅዱስ፡ተክለ፡ሃይማ
ኖት፡አንቀጸ፡ዴዴሁ
ለንጉሥ፡እንዘ፡የ
አኵቶ፡ለእግዚአ
ብሔር፡ዘገብረ፡ሉ
ቱ፡ዘንተ፡ተአምረ
እልክቱኒ፡ሰብእ፡
እሊአሁ፡አኀዙ፡ይ
ሰግዱ፡ቅድሜሁ፤
ወይቤሉ፡ነአምን፡
በአምላክከ፤አአቡ
ነ፡ቅዱስ፡ለእመ፡አ
ንተ፡አምላክ፡ንግረ
ነ፡ጥዩቀ፤ወእመ፡አ
ኮ፡መሐረነ፡ጽድቁ
ወይቤሉሙ፡አቡ
ነ፡ቅዱስ፡ተክለ፡ሃ
ይማኖት፡አንስ፡ኢኮ
ንኩ፡አምላክ፡አ
ላ፡ገብረ፡አምላክ፡
አነ፡አምላክስ፡ው
እቱ፡ኢየሱስ፡ክር
ስቶስ፡በሥላሴሁ
ዘይሁብ፡ሕይወተ፡
ዘለዳለም፤ለእለ፡የ
አምኑ፡ቦቱ፡ወይቤ
ልዎ፡ንሕነኒ፡አመ
ነ፡በስሙ፡ከመ፡ን
ሕየው፡ለዓለም፡

Takla Hâymânôt and the governor are thrown down a precipice, but they are caught in mid air by Saint Michael who brings their bodies to the ground unharmed.

(*See chapter LI*).

"of which my fathers never saw" (Fol. 78*a*. 3). Then the king said unto him, "What was it that thou didst see him do?" And he said, "I saw "him casting out devils, and healing the sick, and performing many mighty "deeds, and I refused [to give him up] because of these things, saying, 'If "'he dieth I will die with him, and if he liveth I shall live also'. Whatsoever "thou wishest to do to me, O king, that do." Then the king was wroth, and said unto him, "If thou art going to live another life I shall see thee."

And MATALÔMÊ commanded (Fol. 78*b*. 1) his servants to bring two large wicker baskets, and to place the holy men inside them, and to tie up their mouths with the skin of an ox which had been wetted, and to hurl them down the great precipice which is called "ṬÔMÂGĔRÊR"; and they did to them even (see Plate XLVI) thus. And it came to pass that when they had cast the holy men into the abyss, the angel of God, SAINT MICHAEL, descended therein, and bore them up on his wings in such a manner that they did not touch the ground, and he brought them out of the baskets (Fol. 78*b*. 2) into an open space before the mouths thereof could be opened. Then the holy man and the governor came out quickly, and they went to the king, and stood up in his presence before those who had cast them into the abyss had returned. And our father the holy man TAKLA HÂYMÂNÔT said unto MATALÔMÊ, "Thou art put to shame, "O wicked one! Behold, here are we whom thou didst command [thy "servants] to cast into the abyss." And the king said unto them, "Who "brought you forth from the abyss? And who released you from the "roped baskets?" Then our father the holy man TAKLA HÂYMÂNÔT said unto them, "My God, Who is all-powerful, brought me forth out of the "abyss."

Now (Fol. 78*b*. 3) whilst they were conversing in this wise, the men who had cast them [into the abyss] arrived, and when they saw them they were dismayed, and said, "Well [hast thou escaped] from us, O KAFAR "WEDEM! Behold, we believe on the GOD of this man Who hath saved

"him and the life of his fellow from the abyss." Then our father the holy man TAKLA HÂYMÂNÔT said unto them, "Only believe thoroughly, and "afterwards ye shall see things greater than these." And MATALÔMÊ said, (Fol. 79*a*. 1) "These men plotted together on the way that they "might deceive me, and they came back to me without having cast them "down into the precipice." And he commanded them to bring those roped baskets in which the saints had been cast down, and they were found to be closed even as they had been at the first. Then MATALÔMÊ said, "Bring ye ten other roped baskets, and place ye therein those men who "neglected to perform my command in respect of that magician and "KAFAR WEDEM (Fol. 79*a*. 2), and fasten them as the other roped bas- "kets were fastened, and hurl them down the precipice ṬÔMÂGERÊR;" even thus did MATALÔMÊ speak to his servants, and they said unto him, "Yea, "we will do as thou sayest."

Then the servants of the king went out from his presence, and they brought ten roped baskets and placed therein the guards of the king concerning whom he had said, "They neglected to perform my command- "ment;" and our father the holy man TAKLA HÂYMÂNÔT and GABRA WÂḤAD they placed in [two] baskets as before. And they took them away (Fol. 79*a*. 3) to hurl them down into the abyss, and large numbers of the king's soldiers followed them to see what would become [of them]; and it came to pass that when they came to the mouth of the precipice they hurled down first of all our father the holy man TAKLA HÂYMÂNÔT, and next the governor, and last of all the ten other men. And at that moment SAINT MICHAEL descended and bore them up on his wings as he had done before, and he brought them out into an open space, and once again he took them out from the roped baskets, and he said unto our father the holy man (Fol. 79*b*. 1) TAKLA HÂYMÂNÔT, "Go ye and "put this wicked man to shame, until he believeth in thy GOD." Now those men whom the soldiers had cast into the abyss thought that they had been

hurled into the precipice and that they had fallen into it, and they did not perceive that the angel of GOD had snatched them out of it; and the number of these servants of the king was four and twenty.

Then our father the holy man TAKLA HÂYMÂNÔT stood at the door of the porch of the king's house, and gave thanks unto God Who had done this wonderful thing (Fol. 79*b*. 2) for him, and the men who were his companions began to bow down before him, and they said, "We be-"lieve in thy GOD, O our holy father. If thou thyself art GOD tell us "plainly, and if thou art not, [Page 47] teach us righteousness." And our father the holy man TAKLA HÂYMÂNÔT said unto them, "I am not GOD, "but I am the servant of GOD; it is JESUS CHRIST Who is GOD in THREE "PERSONS, and Who giveth life everlasting to those who believe in Him." Then they said unto him, "We will believe (Fol. 79*b*. 3) in His NAME, "so that we may live for ever."

CHAPTER LII.

HOW TAKLA HÂYMÂNÔT REBUKED THE KING, AND HOW HE WAS CAST INTO THE ABYSS A THIRD TIME WITH THE GOVERNOR OF ADÂMÔ AND OTHER MEN; HOW THEY WERE SAVED BY MICHAEL, AND HOW MATALÔMÊ PUT 34080 CHRISTIANS TO DEATH.

(Fol. 80*a*. 1) Then our father the holy man TAKLA HÂYMÂNÔT came to the king with his companions following behind him, and he said unto him, "Be ashamed, O wicked man, for behold, I have come in the "power of my LORD JESUS CHRIST to put thee to shame;" and the king was frightened, and was unable to speak. And the four and twenty men who were the soldiers of the king came to him, saying, "The first time "they did not throw the men down, for we think, even as the king said "and we say, (Fol. 80*a*. 2) that the governor gave them much money.

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ቦአ፡አቡነ፡ቅዱስ፡
ዱስ፡ተክለ፡ሃይማ
ኖት፡ኀበ፡ንጉሥ፡እን
ዘ፡ይተልውዎ፡ማ
ኀበራኒሁ፡ወይቤ
ሎ፡ተኃፈር፡ኦረሲ
ዕ፡እስመ፡ናሁ፡መ
ጻእኩ፡በኃይለ፡እግ
ዚእየ፡ኢየሱስ፡ክ
ርስቶስ፡ከመ፡አስ
ተኃፍርከ፡ወደን
ገፀ፡ንጉሥ፡ወኃጥ
አ፡ዘይነብብ፡ወመ
ጽኡ፡፳ወ፬ዕደው
ወዓልያኒሁ፡ለንጉ
ሥ፡እንዘ፡ይብሉ፡
ቀዳሚሰ፡ኢወረው
ዎሙ፡መሰለነ፡በከ
መ፡ይቤ፡ንጉሥ፡ን
ሕነኒ፡ንቤ፡እስመ፡

መኵንን፡ተሀበዮ
ሙ፡በብዝኃ፡ንዋዩ
ወይእዜሰ፡ወረው
ናሆሙ፡ንሕነ፡ለእ
ሙንቱ፡ገበርተ፡ዓ
መፃ፡ምስለ፡ብእሲ
ዘአስሐቶሙ፡ወ
እንዘ፡ይትበሀሉ፡ዘ
ንተ፡በጽሑ፡ኀበ፡ዱ
ዱ፡ንጉሥ፡ወረከቡ
ሀየ፡፲ወ፪ድብዕኵ
ላተ፡ኅቱማተ፡አፉ
ሆሙ፡በኵመ፡ቅዳ
ሚ፡ወደንገፁ፡ወቦ
ኡ፡ፍጡነ፡ኀበ፡ንጉ
ሥ፡ወረከብዎሙ
ለ፲ወ፪ዕደው፡እን
ዘ፡ይቀውሙ፡ቅድ
ሜሁ፡ወ፬እምኔ
ሆሙ፡ማር፡ተክለ፡ሃ
ይማኖት፡ኮነ፡ይዛለ

I. King Matalômê seated with the closed baskets before him.
II. Takla Hâymânôt and the governor reappear before the king unharmed.
(*See chapter LI*).

"But behold, we have hurled down the precipice those workers of iniquity, "together with the man who hath led them into error." Now whilst they were conversing in this wise they arrived at the porch of the king's palace, and they found there twelve roped baskets, which had their mouths fastened up as at the first, and they were frightened and came quickly into the presence of the king, where they found the twelve men standing up before him, and one of them, that is to say MÂR TAKLA HÂYMÂNÔT, was rebuking (Fol. 80*b*. 1) the king for his wickedness; and the soldiers and guards stood there wondering. Then the king said unto them, "Are ye also "companions of those lying men? Why did ye not hurl them down the "precipice?" And the servants of the king said unto him, "O king, we "did hurl them down quickly, even as thou didst command us, and we "are not telling thee lies. Enquire of thy soldiers, for there were many men "of thine army with us who saw us (Fol. 80*b*. 2) throw them down. But "now, we have seen a most wonderful thing, for behold, the roped (see "Plate XLVII) baskets repose in thy court, and their mouths are fastened "up even as they were at the first, and as for the men whom we put inside "them and hurled down the precipice, behold, they are standing before "thee. What sayest thou, O king? Who hath delivered these men except "the GOD of this man who is a stranger? And now, we believe in his "GOD Who hath delivered them from slaughter, and we will no longer "(Fol. 80*b*. 3) bow down to thine impure gods."

And our father the holy man TAKLA HÂYMÂNÔT said unto them, "O my children, believe ye in Him thoroughly, not only because He hath "delivered you from SHEOL;" and they all cried out and said, "We believe "in thy holy GOD." Then was the king wroth with our father the holy man TAKLA HÂYMÂNÔT, and he cursed him greatly, and he said unto him, "O thou evil man, whom the men of thy city did drive out therefrom, "dost thou imagine that thou wilt (Fol. 81*a*. 1) become king here?" And he snatched up a spear and wished to drive it into our father the holy

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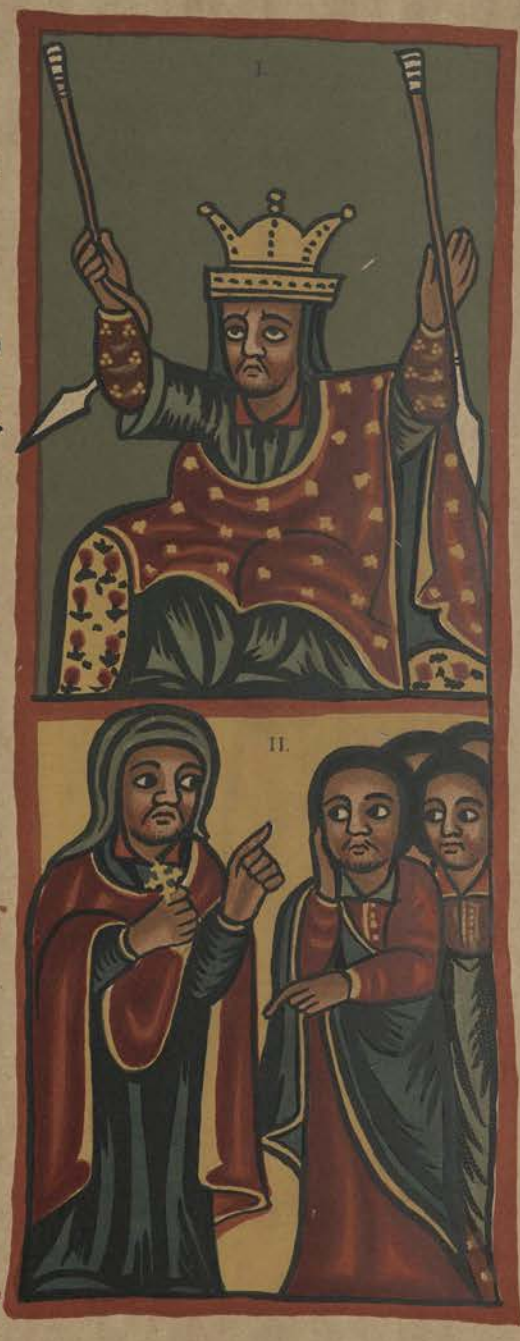
ነሥአ፡ኵናተ፡ወ
ፈቀደ፡ይርግዞ፡ለ
አአቡነ፡ቅዱስ፡
ተክለ፡ሃይማኖት፡
ወተለጽፈ፡ኵና
ት፡ወተጠብለለ፡
ውስተ፡እዲሁ፡
ወረግዓ፡ከመ፡ሰ
ምዕ፡ወርኢዮሙ
ዘንተ፡ጉቡአን፡
ከልሑ፡እንዘ፡ይ
ብሉ፡እመነ፡በአ
ምላከ፡ዝንቱ፡ብ
እሲ፡ዘይክል፡አድ
ኅኖ፡ወአዘዘ፡ን
ጉሥ፡ለሐራሁ፡ይ
ርግዝዎሙ፡ለእ
ሙንቱ፡ጉቡአን፡
ወወፅኡ፡ሐራሁ፡
ወረገዝዎሙ፡በ

ቅድሜሁ፡ወኮነ
ጕልቆሙ፡ለእለ፡
ተቀትሉ፡በይእቲ
ዕለት፡፫ ፪፻ ወ፵
፻ ወ፹ ነፍስ፡ወ
ውኅዘ፡ይም፡ከመ
ማይ፡በማልበርዲ
ወእሙንቱሰ፡ቅ
ዱሳን፡ሕቱለዮ በእንተ፡ክ
ርስቶስ፡ነሥኡ፡
አክሊለ፡ስምዕ፡
ዚኢይማስን፡በ
ረከቶሙ፡ትኩ
ን፡ምስለ፡ፍቁሮ
ሙ፡ተክለ፡ሃይማኖ
ት፡ወምስለ፡ፍ
ቅሮቱ፡

ለዓለመ፡ዓ
ለም፡አሜን፡ወ
አሜን፡ለይኩን፡
ለይኩን፡ ፡



I. Matalômê wishing to slay Takla Hâymânôt takes up a spear to hurl at him, but the weapon buckles in his grasp, and part of the handle twists itself round his wrist.

II. Takla Hâymânôt addressing the people.

(*See chapter LII*).

ምዕራፍ፡ ፶፫ ፡ወአ

፡፡ ዘረ፡፡ቡዕ፡፡

ምዝ፡አዘዘ፡ንጉሥ፡ይእ
ሥርዎ፡ለአቡነ፡
ቅዱስ፡ተክለ፡ሃይ
ማኖት፡እይዊሁ፡ወ
እገሪሁ፡ለገብረ፡
ዋሕድሂ፡ምስሌ
ሁ፡ወይደይዎሙ
ውስተ፡ቤተ፡ሞ
ቅሕ፡እስከ፡ይመ
ክር፡በዘይቀትሉ
ሙ፡ወገብሩ፡ሳ
ዕሌሆሙ፡ከመዝ፡
ወጊዜ፡መንፈቀ፡
ሌሊት፡አስተር
አየ፡ቅዱስ፡ሚካ
ኤል፡ሊቀ፡መላእክ
ት፡ለአቡነ፡ቅዱስ
ተክለ፡ሃይማኖት፡ወ
ይቤሎ፡ኢትፍራ
ህ፡ተክለ፡ሃይማኖት
ናሁ፡ታገብእ፡ብ
ዙኃነ፡ነፍሰተ፡ኀ
በ፡አግዚአብሔ
ር፡ጽኖዕ፡ወኃይል
እስመ፡ተውህበ፡
ለከ፡ሥልጣን፡ወ
መዊእ፡ወዘንተ፡
ብሂሎ፡ፈትሐ፡
እማዕሰሩ፡ለገብ
ረ፡ዋሕድሂ፡ወወ
ሀቦሙ፡ስላመ፡
ወተሠወሮሙ፡
ወጸቢሖ፡ለእከ፡
ንጉሥ፡ውስተ፡ቤ
ተ፡ሞቅሐ፡በመ፡
ያምጽእዎ፡ለአቡ
ነ፡ቅዱስ፡ተክለ፡ሃይ
ማኖት፡ወረከብዎ
እንዘ፡ይጼሊ፡ወ
ይበርህ፡ገጹ፡ከመ
ዐሐይ፡ወይቤል
ዎ፡ላእካን፡ነዓ፡ይ

The king's spearmen slay thirty-four thousand men who had been converted by Takla Hâymânôt.

(*See chapter LII*).

man TAKLA HÂYMÂNÔT, but the spear twisted and the handle broke in his hand (see Plate XLVIII), and it became as pliant as wax. Then when the men who were assembled there saw [this] they cried out, saying, "We "believe in the GOD of this man Who is able to save." And the king commanded his soldiers to spear the men who were gathered together there, and they came forth and speared them (Fol. 81*a*. 2) in his presence, and the number of those (see Plate XLIX) who were slain on that day was thirty-four thousand and eighty souls, and the blood flowed like water in the courtyard of the palace. And those holy men who were slain for CHRIST's sake received incorruptible crowns of martyrdom; may their blessing be with their beloved TAKLA HÂYMÂNÔT, and with his beloved [wife] . . . . . for ever and ever! Amen, and Amen: so be it, so be it! [Page 48]

[To be read on the Fourth Day of the Week.]

CHAPTER LIII.

HOW MATALÔMÊ CAUSED TAKLA HÂYMÂNÔT TO BE HANGED ON A TREE, HOW THE TREE, HAVING HURLED THE HANGSMAN FROM IT, BOWED ITSELF AND SET THE SAINT SAFELY ON THE GROUND, AND HOW MATALÔMÊ SLEW MANY THOUSANDS OF CHRISTIANS.

(Fol. 81*b*. 1) Then the king commanded his servants to bind our father the holy man TAKLA HÂYMÂNÔT, both hands and feet, with fetters, and GABRA WÂḤAD with him, and to cast the two of them into prison until he could take counsel with himself by what means to kill them; and they did even as he commanded. And at midnight SAINT MICHAEL the Archangel appeared unto our father the holy man TAKLA HÂYMÂNÔT,

and said unto him, "Fear thou not, O TAKLA HÂYMÂNÔT, behold, thou "shalt gather together (Fol. 81*b*. 2) many souls to God; be strong, and of "good courage, for there shall be given unto thee dominion and victory;" and having said these words unto him, he released GABRA WÂḤAD from his fetters, and gave them the salutation of peace, and disappeared from their sight.

And it came to pass that when it was morning, the king sent men into the prison-house to bring out our father the holy man TAKLA HÂYMÂNÔT, and they found him standing up in prayer, and his face was shining like the sun. And the messengers said unto him, "Come, (Fol. 82*a*. 1) "the king calleth thee;" and our father the holy man TAKLA HÂYMÂNÔT went forth with his holy son GABRA WÂḤAD, and they stood up before the king. Then the king said unto his messengers, "Who hath released "these men from their bonds?" And they said unto him, "We do not "know, only we found him standing up praying, and his hands and his feet "were released from the fetters, and GABRA WÂḤAd was with him." And MATALÔMÊ said unto our father the holy man TAKLA HÂYMÂNÔT, (Fol. 82*a*. 2) "Who released thee?" And our father said unto him, "O accursed "one, whose heart hath carried thee away, how long wilt thou question "my God of yesterday, Who hath delivered me from thy hand?" Then MATALÔMÊ said unto him, "Yesterday thou wast delivered by thy magic," and he took his spear in his left hand, (now his right hand had become crippled by reason of the spear [which had broken therein] the day before), and he wished to drive it into our father the holy man TAKLA HÂYMÂNÔT, when straightway (Fol. 82*a*. 3) the spear ran into his hand and became fixed there, and his arm withered and became like stone, and he shrieked and cried out, saying, "Out upon this magician! Whence "hath he come to slay me, and to seize my kingdom, and to destroy my "city?" And our father the holy man TAKLA HÂYMÂNÔT said unto him, "It is not to slay thee that I have come, but to make thee live, and to build

"up thy city in the faith. And as for thy kingdom, it is in my sight like "unto the mire of the streets (Fol. 82*b*. 1) which the dogs trample under "foot. Let go thy hold upon thy kingdom, for even the dust of the earth "desireth not thy house. Believe in my GOD, and He shall make thee "whole, and utter not cries [of sorrow]; and if thou wilt not do this, cry "out to thy gods [and say], 'Heal ye me'." Then MATALÔMÊ said unto him, "Which of the gods can heal me of my pain?" And Satan stood up afar off, and cried out to him, saying, "O MATALÔMÊ, as soon as thou "hast slain this (Fol. 82*b*. 2) magician I will heal thee;" and MATALÔMÊ gave orders to kill him. Then the soldiers said unto him, "By what means "wilt thou slay this magician? The spear is unable to do it, and the abyss "will not receive him." And the king said unto them, "Speak ye, then, "and give me counsel, and help me to slay him, for I suffer exceedingly;" then they said unto him, "Let them put a rope round his neck, and draw "it tight, and hang him upon a high tree, and then he shall die (Fol. 82*b*. 3) "forthwith." And the king said unto them, "Do to him quickly even what "ye say."

Then they brought forth our father the holy man TAKLA HÂYMÂNÔT, and put a rope round his neck, and tied him tightly therewith, and they carried him along to hang him [from the tree]; and all the soldiers of the king followed him that they might see his death. Now when they had arrived at the tree a man climbed up into it, and, having tied the rope round it, he drew our father the holy man TAKLA HÂYMÂNÔT from the ground a height of fifty cubits, (Fol. 83*a*. 1) and he left him to die there in great agony. And it came to pass that as the man who had tied the rope was coming down the tree, he fell off it to the ground, and his bones were broken, and he died straightway an evil death. Then the tree bent down its top towards the ground as much as to say [Page 49], "Descend "from me, (see Plate L) O man of God," and our father the holy man TAKLA HÂYMÂNÔT stood on his feet, and the rope slipped off his neck

Takla Hâymânôt is hanged by the king's command, but the branch of the tree bends itself downwards and deposits him in safety on the ground. The man who tied the rope falls to the ground and is killed. (*See chapter LIII*).

The men who saw the miracle of the tree became converted and confessed Christ, and the king ordered them all to be slain; thereupon the swordsmen went forth and slew seventy-eight thousand and seventy-five Christians.

(*See chapter LIII*).

without any one untying it, and (Fol. 83*a*. 2) the tree returned to its former position.

Now when the men who were gathered together saw this marvellous thing, they cried out, saying, "We believe in the GOD of the holy man "TAKLA HÂYMÂNÔT unto Whom the tree and spear are in subjection;" and our father the holy man TAKLA HÂYMÂNÔT said unto them, "Believe "thoroughly, and ye shall see greater things than these." Then they all said, "We do believe in a GOD of this kind, Who is able to do all things, "and to Whom nothing is impossible." And our father the holy man TAKLA HÂYMÂNÔT (Fol. 83*a*. 3) said unto them, "Lift up your eyes into "the heavens so that ye may see those things of which I spake when I "said, 'Ye shall see greater things than these';" and they lifted up their eyes, and they saw the angels of light carrying crowns of brilliant radiance, and they said unto him, "What are these, O our father?" And he said unto them, "Behold, the king will command [his servants] to slay you, and "the angels are waiting and are ready to crown your souls with crowns "of light;" and when those men who were gathered together there heard (Fol. 83*b*. 1) these words they rejoiced greatly. And they became strong in the faith of CHRIST, and they said unto the king, "Thy word was un- "able [to destroy] the magician, and as the man who tied the rope was "coming down the tree, it cast him down to the ground, and he was "dashed to pieces and died, and all thy soldiers have learned to know "the GOD of this magician." Then the sorcerers said unto the king, "Give "orders to slay the men who have believed in the GOD of this (Fol. 83*b*. 2) "man, whilst we take counsel how we may kill him;" so the king commanded [them] to kill all the men and women who believed in the Name of CHRIST. And the soldiers went out from the presence of the king bearing sharp swords, and slew them all, and the number of the people who were slain (see Plate L) on that day amounted to seventy-eight thousand and seventy-five men, without [reckoning] women and children, and they

completed their testimony on the seventeenth day of the month SANÊ. (Fol. 83*b*. 3) May the power of their faith support us against wavering, and may it cleanse all us Christian people from contamination, especially his beloved TAKLA HÂYMÂNÔT, for ever and ever! Amen. And it came to pass that the dead bodies of those who were slain on that day and the day before [lay round about] in heaps and heaps, and the men of the king told him, saying, "Behold, all thine army is slain, and where are we "to look for a man who will do battle on thy behalf when the enemy rise "up against thee?" Now, behold, the accursed man (Fol. 84*a*. 1) MATALÔMÊ was suffering greatly through [his] disease.

CHAPTER LIV.

HOW GABRA WÂḤAD PERSUADED MATALÔMÊ TO PUT THE HEALING POWER OF TAKLA HÂYMÂNÔT TO THE TEST, HOW THE ROYAL SORCERERS WERE OVERCOME AND PUT TO SHAME, AND HOW THE KING WAS HEALED OF HIS MADNESS AND OF THE SPEAR WOUND IN HIS HANDS.

(Fol. 84*b*. 1) Then the holy man GABRA WÂḤAD came unto the king and said unto him, "O MATALÔMÊ, why dost thou suffer such pain "as this? Wilt thou not be healed, O king, by this man through believing "on his GOD?" And MATALÔMÊ said unto him, "Indeed I would like to "believe, but I fear lest he may take away from me my kingdom." Then GABRA WÂḤAD said unto him, "Didst thou not hear that which he said "unto thee recently, that even the dust of the grass hath no desire for thy "house? Nevertheless be not thou grieved because of (Fol. 84*b*. 2) this "thing, for I will work this matter with him." And the sorcerers said unto GABRA WÂḤAD, "Thou hast brought upon us all this evil," and GABRA WÂḤAD said unto them, "Let it not be thus with the king, and do not "prevent him from healing him. And now, let us put you and him to the

"test: if you overcome him we will slay him, and if he overcometh you "we will slay you." And this thing pleased the king, (Fol. 84*b*. 3) and he said unto him, "Thou hast counselled me well, O KAFAR WEDEM,[1] bring thou him to me quickly that he may heal me."

Then KAFAR WEDEM went out and found our father the holy man TAKLA HÂYMÂNÔT burying the bodies of the martyrs and of the rest of the believers, and he told him everything which he had said to the king, and after what manner he had counselled him. And the holy man our father TAKLA HÂYMÂNÔT smiled and said unto GABRA WÂḤAD, "As far "as I am concerned thy counsel was good, and it was even as (Fol. 85*a*. 1) "the counsel [Page 50] of the serpent, but why didst thou put GOD on a "level with the sorcerers?" And GABRA WÂḤAD said unto him, "I did "not put GOD on a level with the sorcerers, and I only spake in this wise "so that they might make their sins complete." Then having said these things unto him, he took our father the holy man TAKLA HÂYMÂNÔT and brought him into the presence of the king; and when MATALÔMÊ saw our father the holy man TAKLA HÂYMÂNÔT, he said unto him, "O man, "heal thou me, (Fol. 85*a*. 2) and afterwards we will do according to what "KAFAR WEDEM hath said." And our father the holy man TAKLA HÂYMÂNÔT said unto him, "Prithee first of all say unto the sorcerers, 'Heal "'me', and if they are unable to do so I myself will heal thee by the NAME "of my GOD." Then the king said unto the sorcerers, "Why do not ye "yourselves heal me? I have been contending with [this disease] for a "very long time past through you. This day ye shall heal me, if ye are "able so to do, (Fol. 85*a*. 3) and if not I will slay you." And the sorcerers said unto him, "So long as this man maketh thee to suffer pain by his "magic, how is it possible for us to heal thee? For one kind of magic "cannot become a companion unto another, and one kind of handicraft

[1] The king addressed his officer by the name he bore before he became a Christian.

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I. Takla Hâymânôt healing the king of the wounds in his hand which had been made by the splinters of spear handle.

II. Takla Hâymânôt and Kafar Wedem conversing with the magicians.

(*See chapter LIV*).

"agreeth not with another. Only give us permission to slay this man [and "then we will heal thee]."

And GABRA WÂḤAD said unto them, "For what reason can ye not "kill him? Only heal ye the king as he telleth you, [and then ye can do "it]." Then the magicians said, "We are unable to heal him because your "magic is (Fol. 85*b*. 1) stronger than ours." And our father the holy man TAKLA HÂYMÂNÔT said unto them, "These words are merely words of "guile, for your end shall be known from your works; I will make the "king to live by the NAME of my GOD. Let you and me make an agree-"ment together. Let the king try to drive a spear through you as he did "with me, and if he be able to pierce your bodies, and ye cause the spear "to splinter in his hand, and ye cause him a hurt, I will heal him; and if "I cannot heal him then ye shall slay me." (Fol. 85*b*. 2) And the king said, "This word is a right one, even so let it be; come and heal me first of "all." And our father the holy man TAKLA HÂYMÂNÔT said unto him, "Swear by thy gods that thou wilt do this," and the king promised to do even as he said unto him. And again the king said unto him, "Take "heed to thyself; if thou dost not heal me I will slay thee, and my word "is not false." Then our father the holy man TAKLA HÂYMÂNÔT said unto him, "Slay me, for I do not spare myself." And our father the holy man TAKLA HÂYMÂNÔT (Fol. 85*b*. 3) touched him, saying, "In the NAME "of my LORD JESUS CHRIST in Whose NAME I preach, be thou made "whole of thy sickness;" and straightway he recovered from his disease, and the two [splinters of] the spears fell from his hands, and his arms which had withered became completely sound again, and he recovered also from his weakness of mind (see Plate LI).

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King Matalômê spears three of the magicians, and they fall down dead.
(*See chapter LV*).

CHAPTER LV.

HOW MATALÔMÊ SLEW THREE OF THE MAGICIANS WITH HIS SPEAR, AND HOW HE APPOINTED A DAY WHEN ALL THE OTHER MAGICIANS IN HIS KINGDOM WERE TO BE TRIED BY FIRE, AND HOW HE ORDERED OLIVE WOOD TO BE COLLECTED.

(Fol. 86*a*) Then our father the holy man TAKLA HÂYMÂNÔT said unto him, "Make haste and perform that to which we have already con-"sented," and the king said, "I will." And MATALÔMÊ commanded [his servants] to sharpen the spear which had turned and pierced his hand the day before, and our father the holy man TAKLA HÂYMÂNÔT said unto him, "Put that one aside, and let them bring another, so that the sorcerers "may not be able to make an excuse and say that one hath worked upon "it with magic;" and he commanded them to bring another. Then the king said unto the sorcerers, "Speak now, and choose [from among your "number] those (Fol. 86*b*. 1) who have knowledge of your craft." And the sorcerers cried out the name of their god, and they tortured themselves exceedingly, and then chose out three from among their number; and our father the holy man TAKLA HÂYMÂNÔT stood opposite to the king as he sat there, and made a mock of the magicians, and all the men who were gathered together there marvelled. Then MATALÔMÊ rose up from his throne, and he made strong his arm and hurled the spear, and it pierced the sorcerer in the place of his lungs, and it went through the region of his back, and passed out (Fol. 86*b*. 2) of the other side of him; and after the king had speared the second sorcerer he speared the third, and the three of them fell down straightway, and died (see Plate LII). Now these men were the oldest of all the sorcerers who were under the king's rule.

And the nobles and judges said unto the king, "Let not the death "of these men alone take place in one day, but gather together all the

"sorcerers, [Page 51] and do thou put them to the test by this man; if they "overcome him then he shall die, and if the sorcerers be overcome then "they shall die." (Fol. 86*b*. 3) So the king gathered together all the magicians that were left, and he was wroth with them, and said unto them, "Go ye, and agree among yourselves about a time within a period of forty "days, and take counsel together by what means ye may be able to over- "come this man, and then come and ye shall be put to the test." And the magicians said unto the king with trembling, "Give orders that all the "men in the hosts of the king gather together the wood, and let them "kindle a fire, the flames whereof shall rise to a great height in the air, "and we will go up into the fire and will sing to thee. If this man over- "cometh us, our souls are in thine hand." Then the magicians went and gathered together their fellows, and a herald went forth from the king, who said, "Let every man who is under my dominion (Fol. 87*a*) "bring as much olive wood as a man can carry, and if there be any man "who doth not do this his house shall be laid waste, and his possessions "shall be confiscated, and [my servants] shall cast him down into the abyss "[which is called] ṬÔMÂ GĔRÂR." So all the men of the city gathered themselves together, and they brought wood and piled it up in a heap which was as large as a mountain, and the magicians, and the sorcerers, and the soothsayers, and those who were skilled in divination, and those who raised the dead, and all those who used enchantments, came there in a body, and the soldiers, moreover, assembled themselves on the fortieth day so that they might see what would happen.

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King Matalômê entreats Takla Hâymânôt to bestow upon him his former name of Feshha Ṣĕyôn.
(*See chapter LVI*).

CHAPTER LVI.

HOW MATALÔMÊ ENTREATED THE SAINT TO GIVE HIM HIS NAME, AND HOW AT TAKLA HÂYMÂNÔT'S REQUEST HE ORDERED THE BODIES OF THE MARTYRS TO BE BURIED.

(Fol. 87*b*. 1) Then MATALÔMÊ said unto our father TAKLA HÂYMÂNÔT, "O man, what is (see Plate LIII) thy name?" And our father the holy man TAKLA HÂYMÂNÔT said unto him, "According to my father "and mother FESHḤA ṢĔYÔN is my name, but according to my God it is "TAKLA ʾAB WA-WELED WA-MANFAS ḲĔDÛS." And MATALÔMÊ said unto him, "What is the meaning of this name?" And the holy man said unto him, "The meaning thereof is that TAKLA HÂYMÂNÔT is my name." And MATALÔMÊ said unto him, "How lovely is thy name! (Fol. 87*b*. 2) "Thy appearance is joyful, and thy speech is full of light, and thy name "is pleasant; with what must thy father who begot thee, and thy mother "who gave thee birth compare thee! Blessed be the womb that bore thee! "Blessed be the paps that suckled thee! Blessed be the day wherein thou "wast brought forth! Look upon me. My appearance is abominable, and "my name is worse than it, I beseech thee, O FESHḤA ṢĔYÔN, give me "the name which thy father and mother (Fol. 87*b*. 3) bestowed upon thee, "and I will give thee one thousand pounds of gold." Then our father the holy man TAKLA HÂYMÂNÔT said unto him, "If thou wouldst give me one "half of thy kingdom I would not [now] give thee my name, but if thou "wilt believe on my GOD unfeignedly [later] I will give it to thee." And MATALÔMÊ said unto him, "When thou hast vanquished the magicians I "will believe in thy GOD;" and our father the holy man TAKLA HÂYMÂNÔT said unto him, "At that time I will give it to thee" (Fol. 88*a*). And our father the holy man spake unto him further, saying, "Give [thy ser-"vants] orders to bury the bodies of the saints who were slain for the sake

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Takla Hâymânôt conversing with the Christian priests from Shawâ, who confess that through imprisonment and scourging they worshipped idols.

(*See chapter LVII*).

"of the NAME of my GOD;" and the king commanded all his soldiers to bury the bodies of the saints. Then our father the holy man TAKLA HÂYMÂNÔT went forth from his presence, and the soldiers buried the bodies of the holy martyrs in MÂLBARDÊ. May their blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER LVII.

HOW MATALÔMÊ HAD THE PRIESTS FROM SHAWÂ AND TAKLA HÂYMÂNÔT BROUGHT INTO HIS PRESENCE, AND HOW THE PRIESTS CONFESSED TO THE WORSHIP OF FALSE GODS.

(Fol. 88*b*. 1) And the servants of the king said unto him, "Behold, "all the magicians are gathered together, and the soldiers are waiting in "thy courtyard, for behold, thou didst appoint this day for them to come "[hither]." And MATALÔMÊ said, "Bring ye here the priests from the "country of SHAWÂ whom we took captive some time ago, and set forth "this man;" and they brought the priests there, and set forth our father the holy man TAKLA HÂYMÂNÔT. Now when the priests saw our father the holy man (Fol. 88*b*. 2) TAKLA HÂYMÂNÔT, they bowed down in homage at his feet, and then they rose up and embraced him, and related unto him everything which had happened [Page 52] unto them. And our father the holy man TAKLA HÂYMÂNÔT said unto them, "Why did ye "not hasten to come unto me? Did ye not know how to come unto me?" And they said unto him, "We did know quite well, (see Plate LIV) and "we heard of thy wonderful deeds; and as for our not coming to thee, "those who kept guard over us prevented us from so doing." Then our father the holy man TAKLA HÂYMÂNÔT said unto them, "Have ye wor- "shipped the gods?" (Fol. 88*b*. 3) and they said unto him, "Yea, we did "worship them, but only against our will, and because of imprisonment and

"scourging." And our father the holy man TAKLA HÂYMÂNÔT said unto them, "Wait, and I will make peace for you with ʾEGZÎʾABĔḤÊR, my God." May His blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER LVIII.

HOW THE MAGICIANS WERE DESTROYED IN THEIR OWN FIRE BY THE WORDS OF TAKLA HÂYMÂNÔT, AND HOW THE KING AND HIS SOLDIERS BECAME CHRISTIANS AND SANG HYMNS WITH THE SAINT.

(Fol. 89. *a*) Then MATALÔMÊ said unto his princes and nobles, "What is the number of the magicians, and diviners, and sorcerers?" And they counted them, and they found them to be:—Magicians, four hundred; diviners, two hundred; sorcerers, three hundred; and of men who used enchantments, one hundred; and the number of the men who did evil things was one thousand. And the princes and nobles came to the king and told him this. Then the king sent (Fol. 89*b*. 1) these princes and nobles to our father the holy man TAKLA HÂYMÂNÔT, saying, "Be-"hold, I have gathered together all the magicians, and I have made [every-"thing] ready for them to do mighty deeds; do not let me be put to shame, "and let them not overcome thee, but thou must defeat them, for I greatly "desire that thou shouldst vanquish them for my sake, and that thou "shouldst not be conquered." And they told our father the holy man TAKLA HÂYMÂNÔT these words of the king, and when he heard them (Fol. 89*b*. 2) he smiled and said unto the princes and nobles, "Say ye to "the king, Be not anxious, and if the magicians overcome me, slay me. "[If they overcome me] CHRIST my GOD shall be as if He had never "become incarnate of MARY, and as if He were not the CREATOR of the "universe;" and the messengers told the king the words which our father, the holy man TAKLA HÂYMÂNÔT, had told them. Then the king said

unto the magicians, "Do ye according to your wont." And the magicians kindled (Fol. 89*b*. 3) a fire of the wood which had been gathered together, and the flames thereof ascended into the [heights of the] air. And the king went out with all his soldiers and stood opposite to the fire, and all the men of the city gathered themselves together that they might see what would happen, and the press was so great that they trod upon each other. Then the magicians and all those who had taught evil went into the fire, and they stood up therein and cried out the names of its polluted gods, and (Fol. 90*a*. 1) they began to leap about before the king, saying, "Look now, O MATALÔMÊ, upon thy gods who helped thee in battle, and "who gave thee the victory over thine enemies. Let not this evil man, "who hath come here during these [last] days, lead thee astray, and destroy "not thy gods, for thy father MÔTAḲÊL and thy mother ESLÂNDANÊ found "strength in them in the times which are past." And saying these words they clapped together their hands, and (Fol. 90*a*. 2) they trampled upon the fire with their feet.

Now when MATALÔMÊ saw them, he said unto our father the holy man TAKLA HÂYMÂNÔT, "O joyful one, behold the magicians are be-"ginning to shew forth mighty deeds, and what wilt thou do?" And our father the holy man TAKLA HÂYMÂNÔT said unto him, "Have patience, "and thou shalt see the glory of God;" and MATALÔMÊ said unto him, "I pray thee, O joyful one, not to let me be put to shame." Then our father the holy man TAKLA HÂYMÂNÔT commanded the twelve priests (Fol. 90*a*. 3) to stand round about the fire like a wall so that the evil ones might not escape, and our father the holy man TAKLA HÂYMÂNÔT leaped up and went into the fire. And he stood up in the midst of the magicians, and cried out with a loud voice, saying, "In the NAME of the HOLY TRINITY, let Satan be put to shame;" and the polluted messengers [of Satan] ran about hither and thither in the fire, and as soon as he heard the sound of the voice of our father, Satan left the magicians, and they

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I. Takla Hâymânôt listening to the counsel of the magician.

II. In the trial by fire the magicians are consumed, and Takla Hâymânôt stands up unscathed in the very heart of the flames.

(*See chapter LVIII*).

were burned up, and became like ashes. Then was (see Plate LV) the king (Fol. 90*b*. 1) smitten with fear [Page 53], and his soldiers trembled when they saw the wonderful thing which had been done by our father the holy man TAKLA HÂYMÂNÔT, and there was great awe that day in the cities of DÂMÔT.

And our father the holy man TAKLA HÂYMÂNÔT stood for a long time in the midst of the fire, and he prayed the prayer of the THREE CHILDREN, and [he sang] twelve PSALMS, and he chanted the words of a homily, saying, "Deliver us Thy people, (Fol. 90*b*. 2) and bless Thine "inheritance, and grant unto us who are Thy servants power and con-"quest;" and he chanted the words of this song even to the end of the same, and when he had finished it the priests of the Gospel, who had been following him in the singing, continued the chant. Then the king cried out in a song, "TAKLA HÂYMÂNÔT hath conquered, and the magicians "have been overcome." And the priests began to dance and to chant the song of their father, saying, "O deliver us Thy people, and bless Thine "inheritance;" and the soldiers likewise began to dance (Fol. 90*b*. 3) and to sing a song of GOD, saying, "TAKLA HÂYMÂNÔT hath conquered, and "the sorcerers have been overcome." And MATALÔMÊ made great stir that day because of the wonderful thing which he had seen. And it came to pass that when our father the holy man TAKLA HÂYMÂNÔT had made an end of his prayer, he came forth from the fire, and his face was shining like the sun, and the smell of fire was not on him. Then the king and his soldiers bowed down at the feet of our father the holy man TAKLA HÂYMÂNÔT, (Fol. 91*a*) and they all cried out as with one voice, saying, "We believe, O TAKLA HÂYMÂNÔT, in the GOD Who hath blotted out "the magicians, and Who hath delivered His servant from the roaring "flames of the fire." And the king said unto him, "Forgive me, O father, "for I sinned against thee in my ignorance. Henceforward I will believe "in thy GOD CHRIST Who is able to do all things, and I will do even as

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Takla Hâymânôt baptizes the king, and 102,099 of his soldiers and followers, and changes King Matalômê's name to that of Feshḥa Ṣĕyôn.

(*See chapter LIX*).

"thou tellest me;" and our father the holy man TAKLA HÂYMÂNÔT said unto him, "Fear thou not, O my son, for behold, GOD hath called thee "unto His everlasting inheritance."

CHAPTER LIX.

HOW TAKLA HÂYMÂNÔT BAPTIZED MORE THAN ONE HUNDRED THOUSAND PEOPLE, AND HOW HE RE-CONSECRATED THE SACRAMENTAL TABERNACLE, AND ADMINISTERED THE OFFERING TO THE KING AND TO ALL HIS ARMY.

(Fol. 91*b*. 1) Then the king commanded that a herald should go forth and make a proclamation, saying, "Every man in my kingdom "whatsoever, be he governor, or judge, or poor man, or rich man, who "hath worshipped idols, and in whose house a woman who is a sooth-"sayer shall be found, his possessions shall be confiscated, and he himself "shall be condemned in judgment, and [my servants] shall hurl him down "into the abyss of ṬÔMÂ GĔRÂR, where he shall die an evil death; and "every man shall believe on the God of my father TAKLA HÂYMÂNÔT" (Fol. 91*b*. 2). And a herald went forth and proclaimed the words of the king to every soldier in DÂMÔT.

Then MATALÔMÊ said unto our holy father TAKLA HÂYMÂNÔT, "Rise up and baptize me in the NAME of thy GOD." And our father the holy man TAKLA HÂYMÂNÔT rose up and consecrated the water, and he baptized him in the NAME of the FATHER, and of the SON, and of the HOLY GHOST, together with all his soldiers and followers. Now the number of those who were baptized (see Plate LVI) on that day was one hundred and two thousand and ninety-nine souls (Fol. 91*b*. 3). And our father the holy man TAKLA HÂYMÂNÔT said unto MATALÔMÊ, "Thy "name shall be FESHḤA ṢĔYÔN, according to the promise which I made "unto thee some time ago;" and he said unto him also, "Thou shalt taste

"no food of any kind whatsoever until thou hast received the Offering." Now he was not able to prepare the Offering on that day, for the sun had set, and the house of MATALÔMÊ ate no food whatsoever.

And on the morrow our father the holy man TAKLA HÂYMÂNÔT called unto (Fol. 92*a*. 1) those priests, and said unto them, "Did the king "bring away the *tâbôt* (*i. e.*, the sacramental tabernacle) when he led "you away captive?" And they said unto him, "Yea, he did bring [it], "and he told us that all that rightly appertained thereto was upon the bed "thereof." Then our father the holy man TAKLA HÂYMÂNÔT sent to the king [and asked him] to send the *tâbôt* which he had brought away when he carried off the priests into captivity, and the king took the *tâbôt* from the place where his head lay,[1] and sent it to him; and when our father the holy man TAKLA HÂYMÂNÔT saw that *tâbôt*, (Fol. 92*a*. 2) he found inscribed upon it the words, "In the NAME of JESUS CHRIST." And having turned it over he saw on the other side the words which read, "This is "the *tâbôt* of 'ARBĔHÂ, who gave tribute to the kings of Ethiopia, and it "was consecrated by the hand of the Pâpâ, ABBÂ SALÂMÂ [Page 54], the "revealer of the light." Now when our father the holy man TAKLA HÂYMÂNÔT saw the *tâbôt*, he wept exceedingly, saying, "O Lord, what shall "I do in the matter of this *tâbôt* which hath tarried (Fol. 92*a*. 3) in the "house of polluted people? And how can I offer up on it Thy holy "Flesh and Thy precious Blood? Is it possible for me to consecrate a "second time that which hath been consecrated by the mouth of the Pâpâ?" And as he was speaking in this wise, and was weeping exceedingly, a Voice came to him from heaven which said, "Weep not, O My beloved "one TAKLA HÂYMÂNÔT. Have not I sent thee to root up idols, and to "consecrate the *tâbôt*, and to appoint priests and deacons? And now, "(Fol. 92*b*. 1) consecrate the *tâbôt* and fear not, for I have set thee [to

[1] *I. e.*, from under his pillow.

"be] a light to the world, like unto Myself, in this dark country. Thou "art not like unto the other Bishops whom Archbishops appoint, because "I Myself have appointed thee with Mine own mouth, and I have given "thee power and authority;" and having said these words unto him the Voice became silent.

And when our father the holy man TAKLA HÂYMÂNÔT had heard these words, he meditated for the space of a moment, saying, (Fol. 92*b*. 2) "Is it possible for me to consecrate the *tâbôt* and to appoint priests with- "out the oil of MÊRÔN?" And as he was pondering sadly about this matter SAINT MICHAEL the Archangel appeared unto him standing at his right hand, and he said unto him, "Behold, I have brought thee oil of "MÊRÔN, and the order of service [for the consecration] of priests, and "GOD saith unto thee, 'Take it, and do even as it commandeth (Fol. "'92*b*. 3) thee to do'." Then our father the holy man TAKLA HÂYMÂNÔT rejoiced and was glad in the HOLY SPIRIT, and he recited the order of consecration, and sanctified the *tâbôt*, and appointed priests and deacons. And he consecrated the priests who had been carried away captive and had worshipped idols, and he appointed them to their offices once again, and he gave names to each and all of them; AARON he called PETER, JOB he called ANDREW, (Fol. 93*a*. 1) ISAIAH he called THOMAS, and in this manner he called twelve of them by the names of the TWELVE APOSTLES; and he finished the prayer of consecration, and then went out. Now up to that time the king had not tasted food, and he continued to fast the whole of that day. And when the morning came he sent to our father the holy man TAKLA HÂYMÂNÔT, saying, "Wilt thou not make "ready the Offering? I am in an exceedingly great state of tribulation, "for, behold, it is three days since I have tasted food." (Fol. 93*a*. 2) Then our father the holy man TAKLA HÂYMÂNÔT said unto the messengers, "Say ye to the king, Fear not, O my son, because of this fast,

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Takla Hâymânôt administering the Offering to the king, who had fasted for three days.
(*See chapter LIX*).

"for fasting healeth the wounds of the soul, and it maketh to be silent "the lusts of the flesh; I will make ready quickly for thee the Offering."

And when the messengers had departed, our father the holy man TAKLA HÂYMÂNÔT said unto SAINT MICHAEL, the Archangel, "What "shall I do? (Fol. 93*a*. 3) For this day is the sixth day of the week? "Shall I make ready the Offering to-day, and observe the festival in the "morning? For I wish to enter into [many] churches, and shall I abrogate "the Christian laws [in this respect]?" And SAINT MICHAEL said unto him, "Make ready the Offering at the season of the third hour, and read "the service of consecration until the nobles and chief men of the city arrive, "for there are many people who will come to thee (Fol. 93*b*. 1) up to "sunset." Then our father the holy man TAKLA HÂYMÂNÔT sent unto "the king, saying, "Come quickly, that thou mayest receive the Offering;" and the king came to our father the holy man TAKLA HÂYMÂNÔT, together with all his army, and he said unto him, "Make haste and prepare "the Offering, for we are suffering greatly through the keen pangs of "hunger." And he performed the service of the Offering with the bread of heaven, and with a vessel of choice wine, and (Fol. 93*b*. 2) he administered unto (see Plate LVII) the king and his army the Body and Blood of Christ. And SAINT MICHAEL and all the [other] holy Archangels were standing on his right hand and on his left, after the manner of bishops and attendants, and our father [was among them] like a Bishop (Pâpâ). Thus he made an end of the service of the Offering, and he went forth at the twelfth hour of the sixth day of the week.

And there was life in all (Fol. 93*b*. 3) the country of DÂMÔT in the faith of the Son of GOD, and the king rejoiced with his army; and he said to our father the holy man TAKLA HÂYMÂNÔT, "Take one thousand "pounds weight of gold if thou wilt, and let them be unto thee in return "for thy giving to me thy (see Plate LVII) name, [Page 55] and for teach-"ing me thy law." And our father the holy man TAKLA HÂYMÂNÔT said

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ነ፡ኢየሱስ፡ወለ
ካልእታ፡መካነ፡

ተክለ፡ሃይማኖት፡ወ
ለመኳንንቲሁ፡
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ት፡በእማንቱ፡መ
ዋዕል፡ወነበረ፡
አቡነ፡ቅዱስ፡ተ
ክለ፡ሃይማኖት፡እንዘ፡
ይሜህሮ፡ለንጉ
ሥ፡መዳሕፍተ፡
ነቢያት፡ወሐዋር
ያት፡ወትንሣኤ፡
ሙታን፡ወሕይወ
ተ፡ዘይመጽእ፡ወ
ንጉሥስ፡ይቤሎ፡

I. Matalômê gives Takla Hâymânôt one thousand pounds' weight of gold in return for his new name of Feshha Ṣĕyôn.

II. Takla Hâymânôt distributes the gold among the poor and needy folk.

(*See chapter LIX*).

unto him, "I desire thee, and not thy money, for money is the root of evil, "and evil shall find all those (Fol. 94*a*. 1) who desire it, and they shall "not minister unto that which is good, and they shall never be able to "work righteousness, even as our Lord saith, Ye shall not be able to "serve the Lord so long as ye love money;"[1] then the king said unto him, "Not my money only, but my soul and every other thing which I possess "are thine." And MATALÔMÊ entreated him with great supplication to accept the money from him, and after much petitioning (se Plate LVIII) he (Fol. 94*a*. 2) took it from him and distributed it among the poor and needy, and he kept back none of it for himself. And the king waxed strong in the faith of the Gospel. And on the day when he received the Offering he gave ten pounds in weight of gold to the priests, and seven pounds to the deacons, saying, "Let it be for me for the forgiveness of the "sins which I committed when I was in a state of ignorance, and ye shall "guard with great care and diligence the Body and Blood of my God."

CHAPTER LX.

HOW TAKLA HÂYMÂNÔT MADE THE KING TO BUILD CHURCHES IN DÂMÔT, AND HOW MATALÔMÊ DID NOT BELIEVE IN THE RESURRECTION OF THE DEAD.

(Fol. 94*b*. 1) Then our father the holy man TAKLA HÂYMÂNÔT commanded [the king] to build churches throughout all the country of his kingdom, and he consented to do so; and first of all he built a church in the place where the sorcerers had been destroyed, and next in the place where the martyrs had been slain, and in the latter church he laid the *tâbôt* of JESUS; to one church he gave the name of "Place of JESUS," and to the other, (Fol. 94*b*. 2) "Place of TAKLA HÂYMÂNÔT." And he

[1] St. Matthew vi. 24; St. Luke xvi. 13.

commanded his governors to build churches in their districts, and churches were built throughout the whole country of DÂMÔT in those days. And our father the holy man TAKLA HÂYMÂNÔT continued to teach the king the Books of the Prophets and of the Apostles, and [concerning] the Resurrection of the dead, and the life which is to come; and the king said, "I will (Fol. 95*a*. 1) always believe everything which thou hast told me, "but the Resurrection of the dead seemeth to me to be a lie." And our father the holy man TAKLA HÂYMÂNÔT said unto him, "God shall (Fol. 95*a*. 2) raise up the dead, and set them in His glorious presence." May His blessing be with His servant TAKLA HÂYMÂNÔT.

CHAPTER LXI.

HOW TAKLA HÂYMÂNÔT PROVED TO MATALÔMÊ THE DOCTRINE OF THE RESURRECTION OF THE DEAD, BY RAISING TO LIFE ONE THOUSAND MEN WHO HAD BEEN KILLED BY LIGHTNING WHEN THE KING TRIED TO MARRY THE SAINT'S MOTHER TWENTY-FIVE YEARS AGO.

(Fol. 95*a*. 3) And it came to pass on a certain day that the king again said unto our father the holy man TAKLA HÂYMÂNÔT, "How is it "possible for the dead to be raised up after their bones have become worn "out and have crumbled into ashes?' And our father the holy man TAKLA HÂYMÂNÔT said unto him, "Dost thou not believe in the resur- "rection of CHRIST from the dead?" And the king said unto him, "I do "believe in His resurrection, for I see the mighty power which worketh "upon thee." And our father the holy man (Fol. 95*b*. 1) TAKLA HÂY- MÂNÔT said unto him, "He is the first fruits of the Resurrection of the "dead, and if the dead are not raised, then hath not CHRIST risen from "the dead, and if CHRIST did not rise from the dead, our faith in Him is "in vain, and it is a vain thing to believe in Him, and we have become

THE LIFE OF TAKLA HÂYMÂNÔT (Folio 97*b*).

PLATE LIX.

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ማኖት፡እምይእ
ዜሰ፡ነፍስየ፡ው
ስተ፡እዲከ፡መ
ሐረኒ፡ኵሉ፡ዘው
ስተ፡ልብከ፡ዘይ
ሠምር፡ቦቱ፡እም
ላክከ፡ወይቤሎ፡
እቡነ፡ቅዱስ፡ተክ
ለ፡ሃይማኖት፡እምላ
ኪየሰ፡ይኤቅድ፡
ፍኖተ፡ንጹሐ፡ወ
ሕሊና፡ሠናየ፡ሕ
ትት፡ማርያነ፡እ
ለ፡ሀለው፡ውስተ፡
ኵሉ፡ብሔረ፡መ
ንግሥትከ፡ወእ
ጥፍአሙ፡ወኩ

I. Takla Hâymânôt discussing the subject of the Resurrection of the dead with the king, whose heart could neither understand it nor believe in it. (*See chapter LXI*).

II. Saint Michael appears to those who had been cast into hell when Takla Hâymânôt's mother was carried off from Matalômê by Saint Michael, and brings them out into the king's presence. (*See chapter LXI*).

"witnesses to that which is a lie;" but although our father set before him (see Plate LIX) many testimonies from the writings of the Prophets and Apostles, and made him to understand them, the king's heart refused to believe [them]. Then the king said unto (Fol. 95*b*. 2) our father the holy man TAKLA HÂYMÂNÔT, "I will tell thee through what I will believe in "the Resurrection of the dead;" and our father the holy man TAKLA HÂYMÂNÔT said unto him, "Tell me." And MATALÔMÊ said unto him, "Be-"hold, five and twenty years ago there died of my soldiers in one day "one thousand men, and three hundred of the magicians; if now thou wilt "raise these up to life I will believe forthwith." Then our father the holy man TAKLA HÂYMÂNÔT said unto him, "What was it that caused the "death of so (Fol. 95*b*. 3) great a number of men as this [Page 56] in one "day?" And the king said unto him, "Ask me not the cause of their "death, but raise them up to life, so that I may believe in the Resurrection "of the dead through the sight of them." And our father the holy man TAKLA HÂYMÂNÔT said unto him, "If thou wilt not tell it unto me I will "tell it to thee;" and the king said, "I pray thee to tell me." Then our father the holy man TAKLA HÂYMÂNÔT said unto him, "Thou didst carry "off a certain woman (Fol. 96*a*. 1) from the country of SHAWÂ, and didst "wish to marry her, and thou didst command that this should be carried "out [from her house], and thou didst appoint a time for all thy army to "appear so that thou mightest make her queen among all the tribes of thy "kingdom, and that thou mightest make her to worship [thy] gods. And "whilst thou and all thy soldiers were standing [ready to do this], and "thou and all the multitudes who were gathered together were looking on, "suddenly, in the twinkling of an eye, there came a flash of lightning from "heaven, and it snatched her away from your sight, and it was because "of this awesome sight that those men died, and because of this thou thy-"self (Fol. 96*a*. 2) didst become deranged in mind from that day until the "time when I healed thee in the Name of my GOD."

Then the king said unto him, "O holy one of God, who told thee "this thing?" And he said unto him, "My GOD Who knoweth everything." And the king said unto him, "Dost thou know the city (*or*, country) of "this woman?" And our father the holy man said unto him, "Cease from "[enquiry concerning] the city of this woman, but know that she was my "mother, and she it was who gave me birth." (Fol. 96*a*. 3) Then was the king frightened straightway, and he rose up and bowed down at the feet of our father the holy man TAKLA HÂYMÂNÔT, and he said unto him, "It seemed to me that they took her up to heaven; where did she bring "thee forth? Was it in the heavens or on the earth?" And our father the holy man TAKLA HÂYMÂNÔT said unto him, "In the heavens people neither "give birth to children nor are they given birth to, but they are even as "the angels of God; as for me she brought me forth in her city" (Fol. 96*b*. 1). Then the king said unto him, "I beseech thee to tell me truly, O "my father, wast thou born before she was carried away captive, or after "her return?" And our father the holy man TAKLA HÂYMÂNÔT said unto him, "After her return." And the king said unto him, "Art thou indeed "the son of that holy woman?" Then our father the holy man TAKLA HÂYMÂNÔT said unto the king, "Shew me the graves of these dead people;" and the king said unto him, "How am I to know [where] their graves "are? (Fol. 96*b*. 2) Peradventure the wild beasts have devoured them, "or the fowl of the heavens may have done so; I know not."

Then our father the holy man went forth from the presence of the king, and he stood up in the open space MÂLBARDÊ, and he bowed his knees and prayed, saying, "O my LORD JESUS CHRIST, Who dost bring "men into being from a state of not-being, and Who dost again make them "to cease to be, Thou didst raise up (Fol. 96*b*. 3) LAZARUS from the grave "by the cry of Thy voice, Thou didst raise up the daughter of JAIRUS by "saying, 'Rise up, damsel', and Thou didst raise up the son of the widow "of the city of NAIN by touching his bier and by saying, 'Young man,

"'arise'. And now also, do Thou raise up the dead by Thy might, so "that Thy people may believe in the Resurrection of the dead, and that "their hearts may be strong in Thy love" (Fol. 97*a*. 1). Now whilst he was thus praying, there came a voice from heaven, which said, "O My "beloved TAKLA HÂYMÂNÔT, whatsoever thou askest for me I will perform "for thee. Cry out to the dead with thy voice, and they shall be raised "up for thee, so that the strength of my love for thee may be known." Then our father the holy man TAKLA HÂYMÂNÔT cried out, saying, "O "all ye souls who are in this place, arise (Fol. 97*a*. 2) in the power of my "LORD JESUS CHRIST;" and straightway one thousand men rose up and stood before him, and they bowed down before him, saying, "Bless us, O "holy one of God, for we died because of thy mother, and behold, we "have risen through the might of thy prayer!" Then our father the holy man TAKLA HÂYMÂNÔT said unto them, "Where did ye dwell?" And they said unto him, "We were dwelling in torment in SHEÔL." Then our father (Fol. 97*a*. 3) the holy man TAKLA HÂYMÂNÔT cried unto the king, and said unto him, "Look thou at these men who have risen from the "dead;" and when the king looked he was frightened and was unable to speak, and all the multitudes were afraid and trembled, and they said, "Is "this a man or a god?" And the king questioned those who had risen from the dead, and said unto them, "Is there a judgment after death?" And they said unto him, "O king, what shall we tell thee concerning (Fol. "97*b*. 1) that country [Page 57] of darkness and weeping? [The darkness "is so dense] that if one hundred thousand lamps, [each as large as] the "sun, were to come into that place of darkness, they would not be able "to give light to one man; it was there that we dwelt."

Now when the king had heard this, his whole mind and body were shaken sorely, and he feared greatly, and he became like a dead man, until our father the holy man TAKLA HÂYMÂNÔT touched him. Woe be to the man for whom all this waiteth! And again the king said unto those

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I. Takla Hâymânôt gives counsel to King Matalômê. (*See chapter LXI*).

II. Takla Hâymânôt appoints twelve of the soothsayers preachers of the Gospel in the country of Dâmôt. (*See chapter LXI*).

men, (Fol. 97*b*. 2) "By what means have ye come hither?" And they said unto him, "Whilst we were in the fiery darkness Saint MICHAEL the "Archangel came, and took us out therefrom, and brought us before the KING "of glory, and we saw this man standing like a pillar of light before that King. "And the KING said unto MICHAEL, 'Give these souls to TAKLA HÂYMÂNÔT', "and when MICHAEL heard this he handed (Fol. 97*b*. 3) us over to him. Then "this man cried out unto us, saying, 'O all ye souls who are in this place, "'arise (see Plate LIX), and go forth, and come ye to me.' And we came "to him and took our stand before him, and we are [here] as thou seest."

And our father the holy man TAKLA HÂYMÂNÔT said unto the king, "O FESHḤA ṢĔYÔN, dost thou now believe in the Resurrection of the dead?" And he said, "Yea, I do believe, and I know that thy GOD (Fol. 98*a*. 1) "is able to kill, and to make alive, and that there is nothing which is too "difficult for Him to do. But what dost thou command me to do? For I "would be delivered from the judgment of which I have heard." Then our father the holy man TAKLA HÂYMÂNÔT said unto him, "For him "that believeth on the Son there is henceforth no judgment, and he is "sealed unto everlasting life in His NAME. There is, however, one thing "which I command thee [to do]. Give alms to the (Fol. 98*a*. 2) poor and "needy, and make offerings to the churches, and thou shalt find treasure "in heaven; for faith [and] alms do away sin." And the king gave unto our father the holy man TAKLA HÂYMÂNÔT many [of his] possessions, yea, even to the half of his kingdom, so that he might give alms on his behalf, and he took certain of them and divided among the poor and needy even as he said. Then our father the holy man TAKLA HÂYMÂNÔT baptized (Fol. 98*a*. 3) those men who had risen from the dead in the Name of the Father, and of the Son, and of the HOLY SPIRIT, and he sent them away to preach (see Plate LX) the Resurrection of the dead to all the country of DÂMÔT; may his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER LXII.

HOW MATALÔMÊ DESTROYED THE REMAINDER OF THE SOOTHSAYERS, AND HOW CHRISTIANITY SPREAD THROUGHOUT ALL THE COUNTRIES OF DÂMÔT.

(Fol. 98*b*.) Then the king said unto our father the holy man TAKLA HÂYMÂNÔT, "Henceforward my soul is in thy hand, teach me everything "which is in thy heart, wherewith God will be well-pleased." And our father the holy man TAKLA HÂYMÂNÔT said unto him, "My GOD desireth "a pure way [of life] and a right understanding. Seek out diligently the "sorcerers who exist throughout the whole country of thy sovereignty, "and wipe them out, (Fol. 99*a*. 1) and be thou a father unto the orphan, "and stand like a husband to his mother, and [thus] thou shalt become "the son of the MOST HIGH, and thou shalt reign in righteousness both "in the heavens and on the earth." Then the king commanded them to bring quickly all the sorcerers who were found in his royal city, and they brought them quickly; and the king said, "Burn them in the fire;" and they burned them, and [thus was] blotted out the worship of idols. (Fol. 99*a*. 2) And the soothsayers from all the country of DÂMÔT enquired of our father (see Plate LX) the holy man TAKLA HÂYMÂNÔT [concerning] his preaching, and he appointed twelve of them priests, so that they might preach the Gospel in all the country of DÂMÔT until the day of their death; and he set GABRA WÂḤAD over them to be their father in the place of himself. Now our father the holy man TAKLA HÂYMÂNÔT dwelt in the country of DÂMÔT for a period of twelve (Fol. 99*a*. 3) years, and he filled with the doctrine of CHRIST all the provinces thereof, even as far as the land of BÂRYÂ,[1] and as far as the river GĔYÔN (Nile), and as far as the land of HÛMAL; [Page 58] and all the cities which were in the neighbourhood of DÂMÔT believed in Christ through our father the holy man TAKLA HÂYMÂNÔT. May his blessing be with his beloved for ever and ever! Amen.

[1] *I. e.*, the "slave country" between Keren and Kassala.

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ምድረ፡አምሐፈ
ኀበ፡በጸሎተ፡ሚ
ካኤል፡ዘግሸ፡ወ
ንበር፡ሀየ፡እስ
ከ፡አመ፡እነግረ
ከ፡ወሚካኤል፡መ
ልአከ፡ምክርየ፡
ይሄሉ፡ምስሌከ፡
ወሰአሞ፡አፉሁ
ወአንበረ፡እዱሁ
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ረኮ፡ወዐርገ፡ው
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Mary the Virgin, Michael, Gabriel, and the Twelve Apostles appear to Takla Hâymânôt at Easter.
(*See chapter LXIII*).

CHAPTER LXIII.

HOW CHRIST, TOGETHER WITH MICHAEL, AND GABRIEL, AND MARY, AND THE TWELVE APOSTLES, APPEARED UNTO TAKLA HÂYMÂNÔT AT EASTER.

(Fol. 99*b*.) Then our father the holy man TAKLA HÂYMÂNÔT turned and went up ZĔBÂ-FATAN, and he fasted there the holy fast of forty days, and he ate nothing whatsoever; on the sixth day of the week he gathered some wild herbs in the desert, chosing only those which were bitter or without taste, and he would partake of them raw on the days of the Sabbath, but he drank no water at all during the whole period of the fast. And it came to pass that on the day of the Passover, at midnight, (Fol. 100*a*. 1) which is the season of the raising up of the lamb, our LORD JESUS CHRIST came to him, (see Plate LXI) with MICHAEL and GABRIEL on His right and left hand [respectively], and MARY His mother, and the TWELVE APOSTLES were with Him, and multitudes of the hosts of heaven were following Him, and He said unto our father, "Peace be unto thee, O "my beloved TAKLA HÂYMÂNÔT, the peace of My FATHER, and the peace "of My HOLY SPIRIT be with thee, (Fol. 100*a*. 2) and joy and gladness! "for thy name is written in the kingdom of the heavens. I rejoice and am "glad in thee, for thou hast brought unto Me many captives, and as thou "hast made Me to rejoice, I have come unto thee, and thou hast made "Me glad this day. The holiness of My PROPHETS, and the boldness of "My APOSTLES shall be with thee for ever, and My grace (Fol. 100*a*. 3) "shall be poured out upon thy name as it is upon that of GEORGE of LYDDA[1], "and whosoever shall celebrate thy commemoration, whether it be with "bread, or with incense and the Offering, or even with a cup of cold water, "shall pass with thee openly into the kingdom of the heavens, and who-"soever shall call upon thy name in the day of his tribulation, him will I

[1] *I. e.*, George who slew the dragon.

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I. Christ appearing to Takla Hâymânôt at Easter.
(*See chapter LXIII*).

II. Christ giving to Takla Hâymânôt a cup of the water of life.
(*See chapter LXIII*).

"deliver from his affliction. Wheresoever thy name shall be mentioned, "whether it be in the desert or in houses, there shall mercy and compassion "abide, (Fol. 100*b*. 1) and these shall be specially with the servant of God "TAKLA HÂYMÂNÔT for ever and ever. Amen." And having said these things He gave him a branch from the GARDEN OF EDEN (see Plate LXII) [*i. e.*, Paradise], and a cup [full] of the water of life, and He said unto him, "Take these, eat and drink;" and he ate and drank, and his soul rejoiced, and it appeared to him as if he had not fasted a single day, and from that hour all the usual desire of the body [for food] was blotted out from him. (Fol. 100*b*. 2) And again our LORD JESUS CHRIST said unto him, "Henceforward "go thou to the land of ʾAMḤARÂ, to the shrine of MICHAEL of GESHA, "and dwell there until I tell thee; and MICHAEL, My counsellor, shall be "with thee." Then He kissed his mouth, and laid His hand upon his head, and blessed him, and ascended into the heavens with great glory. And our father the holy man TAKLA HÂYMÂNÔT said, "Let the glorious name "(Fol. 100*b*. 3) which Thou hast given unto me be blessed, O Lord;" and thus also saith the sinner Thy servant, TAKLA HÂYMÂNÔT, for ever and ever! Amen.

CHAPTER LXIV.

HOW TAKLA HÂYMÂNÔT ANNOUNCED HIS DEPARTURE TO THE KING, AND HOW MATALÔMÊ AND ALL THE OTHER CHRISTIANS SADLY SET HIM ON HIS WAY.

(Fol. 100*a*. 1) And it came to pass that when those days had gone by, our father the holy man TAKLA HÂYMÂNÔT went to king FESHḤA ṢĔYÔN, and said unto him, "Be strong in the faith of CHRIST, and watch "diligently to protect the CHURCH. As for me, I am going to depart to "the place whither my GOD hath commanded me [to go]." And when the king heard this he wept abundantly, (see Plate LXIII) and said, "O

"father, unto whom wilt thou commit thy city which thou hast built up in "thy faith, and which thou hast delivered (Fol. 101*a*. 2) from the hand of "Satan by thy prayer?" And our father the holy man TAKLA HÂYMÂNÔT said unto him, "I am unable to transgress the word of my Lord." Then once more our father the holy man TAKLA HÂYMÂNÔT gathered together all the priests, and with them was their head [Page 59] GABRA WÂḤAD, and he said unto them, "Be ye good men, and serve ye GOD, so that ye "may be examples to His flock, and may exercise supervision over His "people with righteousness and with spiritual reproof of every kind (Fol. "101*b*. 1), lest their blood be sought at your hands. And behold, I am "going whither GOD hath sent me. Be ye strong, and stay here, and "protect ye on my behalf my children in the fear of GOD; and destroy "ye not those whom GOD hath brought back to Himself by the mani-"festation of mighty deeds and miracles." Then the priests said unto him, "We will go with thee, and we will never be separated (Fol. 101*b*. 2) from "thee, for, after God, our Lord, thou art our hope." And our father the holy man TAKLA HÂYMÂNÔT said unto them, "Far be it from you that "ye should come with me; tarry ye here, and keep my flock, and by this "thing my heart shall be pleased." Now GABRA WÂḤAD was weeping most of them all, for he was the first who was born to our father of the HOLY SPIRIT, and he was foremost among the men of DÂMÔT. And our father the holy man (Fol. 101*b*. 3) TAKLA HÂYMÂNÔT said unto him, "Weep not, O my son, but be strong in the right faith which I myself "have taught you, and make strong thy companions who believe." And GABRA WÂḤAD said unto him, "What shall I become, for it is thou [who "suppliest] that which I lack, O my father, thou crown of my head, thou "light of mine eyes, thou strength of my might, thou ornament of all my "stature? I will die in thy foot [steps], so that thou mayest bury me." And our father the holy man TAKLA HÂYMÂNÔT said unto him, "Why dost "thou break my heart? Though I leave thee in the body, (Fol. 102*a*. 1)

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I. Takla Hâymânôt taking leave of the king and the believing men of Dâmôt. *See chapter LXV*).

II. Takla Hâymânôt departing from Dâmôt to Zôrarê. (*See chapter LXVI*).

"yet in my spirit will I be with thee always;" and so by means of the abundant sweetness of his speech he made him to cease from weeping. Then the king, and his soldiers, and all the men of the city, both small and great, set him upon his way, and as they did so they wept bitterly; and they said unto him, "Though thou leavest us in the body yet forsake "not thou us in the spirit, and remember thou us, O our holy father, in "thy prayer." And he said unto them, "Turn ye back, and may God "remember us all;" (Fol. 102*a*. 2) so they kissed his hands and his feet, and they returned to their own country.

CHAPTER LXV.

HOW TAKLA HÂYMÂNÔT SET OUT ON HIS JOURNEY IN A CHARIOT OF LIGHT, AND HOW HE HEALED THE SICK CHRISTIANS AMONG WHOM HE STAYED ON THE ROAD.

Then the holy man our father TAKLA HÂYMÂNÔT departed on his way in the chariot of light wherein he had come to that place in his journey, and he (see Plate LXIII) tarried among the believing folk whom he had taught some time before, and when they saw him, they bowed down to him, and embraced him, and they said unto him, "Why hast thou delayed "such a long time in coming to us?" And he said unto them (Fol. 102*a*. 3), "Was I able to come at will without the will of GOD?" Then he said unto them, "Is there any enemy who is doing harm to you?" And they said unto him, "We are safe through thy prayer, but we have a few sick "folk in our country." And he said unto them, "Bring them to me," and they brought to him all the sick folk that were in the city, and he touched them, and healed them, and he became life in all their country.

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Takla Hâymânôt casts out the devil of fornication from a harlot of Zôrarê.
(*See chapter LXVI*).

CHAPTER LXVI.

HOW TAKLA HÂYMÂNÔT DEPARTED FROM DÂMÔT TO THE CITY OF ZÔRARÊ, AND HOW HE CAST OUT A DEVIL FROM A WOMAN, AND HEALED MANY SICK FOLK.

(Fol. 102*b*.) And after he had visited all the believing folk to whom he had preached some time before, he came into the city of ZÔRARÊ, and he found there a woman who was a harlot, and whom he had seen in times past playing the harlot, and he said unto her, "O woman, how long "wilt thou continue to play the harlot? Is not the shame which now clingeth "to thee sufficient for thee?" And the woman said unto her, "O my holy "father, I cannot possibly forsake this [manner of life], and moreover, a "fire burneth fiercely within me, and it maketh me to commit fornication "(Fol. 103*a*. 1) against my will. O man of GOD, help me, and deliver me "from this labour." Then the holy man made before her face the sign of the CROSS, saying, "Go forth, O unclean spirit, from this woman," whereupon Satan went out of her in the form of an (see Plate LXIV) exceedingly hideous handmaid, whose hair was twisted and plaited, and he cried out, saying, "Woe be unto me! Where can I go, and whither can I "fly from thee? For (Fol. 103*a*. 2) I am afflicted in every place, and I lack "the place whereto I may betake myself." And having said these words he disappeared like smoke, and from that day onwards that woman [lived] in the fear of GOD. And all the people of the city who were kinsfolk of the woman gathered themselves together, and said, "Glory be to thee, O "GOD, Who hast shewn us Thy face, and hast made us to hear thy voice. "Where are the eyes of thy father ṢAGÂ ZA'AB that he may see this gift "(Fol. 103*a*. 3) which hath been given to thee? And where are the eyes "of thy mother 'ĔGZÎ'Ĕ ḤÂRAYÂ that she may see how thou hast become "a prophet, and an apostle, and a preacher of the Gospel of the kingdom

"of heaven?" Now when they had seen the might which followed him, they brought all the sick folk who were in the city, and laid them at his feet, saying, "O father, heal them by thy prayer;" then he made the sign of the CROSS over them, and healed them, and they returned (Fol. 103*b*. 1) in joy to their homes, and their kinsfolk were glad (Fol. 103*b*. 2), and glorified God Who had bestowed upon them such a gift of grace.

CHAPTER LXVII.

HOW TAKLA HÂYMÂNÔT MET A CERTAIN MONK, AND INVITED HIM TO JOURNEY WITH HIM, AND HOW THE MONK REFUSED AND WAS RENDERED UNABLE TO MOVE, AND HOW HIS POWER TO WALK WAS RESTORED TO HIM, AND HOW HE AND THE SAINT TRAVELLED IN A CHARIOT OF LIGHT TO A CERTAIN HOUSE.

(Fol. 103*b*. 3) Then our father the holy man TAKLA HÂYMÂNÔT rose up to go to the country of 'AMḤARÂ, and as he was journeying along the way, he met a certain monk, and he made the sign of the CROSS before his face whilst he was yet afar off, and he prayed the prayer of the GOSPEL, and the monk did likewise, for it was the custom among monks to pray before they met each other, and to embrace each other afterwards; therefore our father the holy man (Fol. 104*a*. 1) TAKLA HÂYMÂNÔT said this prayer and then he embraced the monk. And the monk said unto him, "Art thou well, O father?" and he said unto him, "Yea, "I am well, through thy prayer." And our father the holy man TAKLA HÂYMÂNÔT said unto him, "Whence comest thou?" and he said unto him, "From the country of 'AMḤARÂ, from the Monastery of our father BAṢA-"LÔTA MÎKÂÊL." Then our father the holy man TAKLA HÂYMÂNÔT said unto him, "Whither goest thou?" and the monk said unto him, "I do not "know to what country I am going, but I shall go unto whatsoever country "GOD bringeth me" (Fol. 104*a*. 2). And our father the holy man TAKLA

HÂYMÂNÔT said unto him, "Why goest thou on a journey without know-"ing whither thou goest? I say that GOD hath sent thee to me, therefore "turn thou at once, and we will journey together to thy city." Then that monk said unto him, "I will not go. For what purpose hath GOD sent "me to thee that I should go [with thee]?" And our father the holy man TAKLA HÂYMÂNÔT said unto him, "[He hath sent thee] that thou mightest "lead me the sinner back from ignorance to knowledge, (Fol. 104*a*. 3) and "thou shalt guide me to thy place, so that I may teach there the Com-"mandments and the Law." Then the monk said unto him, "I will not "turn back and journey with thee. What art thou [to me] that GOD should "lay labour upon me for thy sake? Shall I spend all the days which I "have passed in coming from the land of ʾAMḤARÂ to SHAWÂ for nothing?" And our father the holy man TAKLA HÂYMÂNÔT said unto him, "If He "did not send thee unto me, go (Fol. 104*b*. 1) whithersoever thou wishest, "for my GOD will bring me there (*i. e.*, to thy city), and He is almighty; "but if He did send thee unto me, thou shalt not move from this place."

Then our father the holy man TAKLA HÂYMÂNÔT went up into his chariot, and departed on his way, and the monk stood there being unable to move either forwards or backwards; and he cried out with a loud voice, saying, "Father, father, wait for me, for GOD's sake," but our father the holy man TAKLA HÂYMÂNÔT refused [to wait], and (Fol. 104*b*. 2) he departed, and though the monk entreated him a second and a third time, he refused [to listen]. Then a voice cried out to our father from heaven, and said unto him, "Teach him, for he acted in ignorance." And our father the holy man TAKLA HÂYMÂNÔT said, "O my LORD, because he rejected "his neighbour and justified himself, let him suffer the punishment which "is meet for him;" and a voice said unto him, [Page 61] "Is it not written, "Forgive the sinner even unto seventy times seven?"[1] Then our father the

[1] St. Matthew xviii. 22.

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I. Takla Hâymânôt and the sleeping monk travelling through the air on a chariot of light. (*See chapter LXVII*).

II. Takla Hâymânôt casting out a devil from the son of the master of the house with whom he was sojourning. (*See chapter LXVII*).

holy man TAKLA HÂYMÂNÔT (Fol. 104*b*. 3) turned and called out to the monk, and said unto him, "Forgive us, O GOD, our sins." And that monk came, and bowed down at the feet of our father the holy man TAKLA HÂYMÂNÔT, and said, "Forgive me, O father, for I acted in ignorance;" and our father the holy man TAKLA HÂYMÂNÔT said unto him, "It is not "a desirable thing for us to reject our neighbours and to justify ourselves. "And now, GOD hath forgiven thee, (Fol. 105*a*. 1) but do not do such a "thing again." Then they embraced each other, and (see Plate LXV) they went on their way together; and the monk enquired of him concerning the matters of GOD, and what were the rules of his monastery and the [manner of] life of the saints.

Now the monk did not know that he was journeying in a chariot, and he imagined that he was travelling on the ground, and he said to our father the holy man TAKLA HÂYMÂNÔT, "Father, dost thou travel in a "chariot, for during all this journey thou goest before me quickly?" (Fol. 105*a*. 2) And our father the holy man TAKLA HÂYMÂNÔT said unto him, "Who am I the sinner and transgressor that I should travel in a chariot?" And the monk said unto him, "Do not hold me to be a fool, O father, "for thou dost journey as if thou wert in a chariot, and behold, thy feet "move as quickly as the winds blow. As for me I am weary, and I fain "would rest a little;" and our father the holy man TAKLA HÂYMÂNÔT said unto him, "We will both rest, for I, like thee, am weary, but I know "[not] (Fol. 105*a*. 3) where we shall rest." And the monk said unto him, "Where God bringeth us we will rest." And our father the holy man TAKLA HÂYMÂNÔT said unto him, "Knowest thou a place wherein we "may rest?" And he said unto him, "When we arrive at such and such "a place we will rest;" and our father the holy man TAKLA HÂYMÂNÔT said unto him, "Speak then [when thou art ready], and we will rest."

Then our father the holy man TAKLA HÂYMÂNÔT prayed in his heart that the monk might fall asleep, and then he prayed also (Fol. 105*b*. 1)

that they might come to that place whereof the monk had spoken; and he had scarcely finished his prayer when a cloud of light lifted him up and bore him along swiftly with the monk, and brought him there, and then it removed itself from them. And he praised GOD, to Whom belongeth might, and he woke up the monk, and said unto him, "Arise, let us go "hence, for the country groweth dark;" and when he had awoke the monk saw the houses which (Fol. 105*b*. 2) he knew in times past, and the master of the house came forth from this place and embraced them. Now this man was he with whom the monk wished to dwell, and the man knew the monk and said unto him, "Art thou well, O father?" And he said unto him, "Yea, I am well." And the monk meditated in his heart, saying, "Is this an angel or a man?" Now as he was pondering in his heart in this manner, the master of the house said unto them, "Come ye into my "house and abide, O servants of GOD;" (Fol. 105*b*. 3) and when they had entered in he brought water and washed their feet.

Now whilst the servants were making ready the food of the holy men, a foul fiend, which had been in the habit of vexing him from his youth up cast the son of the master of the house upon the ground; and the man said unto our father (see Plate LXV) and the monk, "O ye "saints of the MOST HIGH who have come [into my house] this day, heal "ye my son." Then the monk said unto our father the holy man TAKLA HÂYMÂNÔT, "O father, heal thou his son for him, (Fol. 106*a*. 1) for I see "that the mighty power of GOD followeth thee." And he also gave a sign to the master of the house that he should make entreaty to our father the holy man TAKLA HÂYMÂNÔT, and he bowed himself at the feet of our father, and made much supplication unto him. Then our father the holy man TAKLA HÂYMÂNÔT rose up, and went to the young man, and he made the sign of the CROSS in his face, saying, "Come forth, O unclean "spirit, by the power of (Fol. 106*a*. 2) my LORD JESUS CHRIST, in Whose "Name I preach;" and the devil came forth, barking like a dog, and the

young man was healed from that moment. Now when the master of the house saw this miracle he marvelled, and he bowed down at the feet of our father the holy man TAKLA HÂYMÂNÔT, and he brought nigh a table [of food], and the saints did eat. And when the morning had come, that man gathered together the men of his city, and he told them (Fol. 106*a*. 3) all of the miracle which had taken place in his house; and when the men of the city heard this, they gathered together all the sick and diseased folk who were in their midst, now they were in number forty and nine, and they hid them at the [Page 62] feet of our father the holy man TAKLA HÂYMÂNÔT, and he healed them by touching them through the power of the HOLY SPIRIT which rested upon him. And they all rose up as if they had never had any sickness whatsoever, and they bowed down before him and embraced him; (Fol. 106*b*. 1) and when the men of the city saw them, they glorified GOD (Fol. 106*b*. 2) Who had shewn compassion upon them through the coming of this holy man.

CHAPTER LXVIII.

HOW TAKLA HÂYMÂNÔT AND HIS COMPANION THE MONK WERE TRANSPORTED BY MIRACULOUS MEANS FROM SHAWÂ TO THE MONASTERY OF BAṢALÔTA MÎKÂ'ÊL, AND HOW THE ABBOT RECEIVED THEM AND ENTERTAINED THEM THEREIN FOR SOME DAYS.

(Fol. 106*b*. 3) And as our father the holy man TAKLA HÂYMÂNÔT was journeying along with the monk, the monk was marvelling at the miracle which he had seen, and he said unto our father the holy man TAKLA HÂYMÂNÔT, "O father, art thou a man or an angel?" Then our father the holy man TAKLA HÂYMÂNÔT said unto him, "Speak not thus, "O my brother. What am I that I should be an angel? For I am dust, "(Fol. 107*a*. 1) and ashes, and I am one who is rejected among men, and

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I. The monk who is the companion of Takla Hâymânôt finds himself back in his own monastery.
(*See chapter LXVIII*).

II. Takla Hâymânôt and Basalôtâ Mîkâêl the Abbôt holding converse.
(*See chapter LXVIII*).

"I am of no account among a sinful nation, and I am a transgressor." And having said these words unto him, he made the monk swear that he would not declare unto [any] man all that he had seen on the way, saying, "Thou shalt not reveal concerning me the matters which must be "kept hidden." And the monk said unto him, "It is not I who will publish "abroad thy matters, but thine own works, for the city which (Fol. 107*a*. 2) "is set upon a hill cannot be hidden, and men do not light a lamp that "they may set it under a bushel, but in order to set it upon a candlestick "that it may give light unto all who are in the house. It is wholly im- "possible for thee, O father, to hide the work of GOD; but be thou unto "us a means of light so that we may see the beauty of thy good work, "and may glorify the heavenly Father." (Fol. 107*a*. 3) And our father the holy man TAKLA HÂYMÂNÔT said unto him, "In any case thou shalt "not declare the things which GOD willeth to do through me."

Now whilst they were thus conversing together they arrived at the place whereto God had commanded him to go, and he said unto the monk, "O my brother, knowest thou if this be thy country?" And the monk said unto him, "Is it possible for us to arrive there in two days? "Did we not find ourselves in the country of SHAWÂ yesterday? (Fol. "107*b*. 1) By what means then could we arrive here [to-day], O father?" Then our father the holy man TAKLA HÂYMÂNÔT said unto him, "Look "carefully, and make certain, for GOD hath done a marvellous thing;" and the monk lifted up his eyes and he found the marks of his city, with its buildings, and its trees, and he went forward a little, and found the men of his country, and they embraced him, and he found moreover (see Plate LXVI) the monks of his monastery (Fol. 107*b*. 2) who were his brethren, and they embraced him, and said unto him, "This stranger who "is with thee; where is his country? For his whole appearance resembleth "that of an angel." And the monk said unto them, "His country is the "land of SHAWÂ;" and they said unto him, "When didst thou find him?"

And he said unto them, "Yesterday in the land of SHAWÂ." Then they said unto him, "By what means have ye come hither in two days?" And he said unto them, "I do not know by what means (Fol. 107*b*. 3) our "arrival here took place;" and they marvelled and did not believe him.

And as they were pondering on the difficulty of the matter they came into the church, and our father the holy man TAKLA HÂYMÂNÔT composed himself and prayed therein for a long time; and after the prayer he said unto that monk, "When wilt thou bring me unto the head of the "monastery?" And the monk said unto him, "I will bring thee to him "to-morrow;" and the two men tarried the night together. And when the morning had come the monk took our father the holy man TAKLA HÂYMÂNÔT to the head of the monastery (Fol. 108*a*. 1), that is to say, to ABBÂ BAṢALÔTA MÎKÂ'ÊL of GESHA, and he spake unto him saying, "There is a stranger who hath come with me from the country of SHAWÂ, "and he wisheth to come to thee;" and the Abbot said unto him, "Bring "him to me quickly," and the monk went forth and brought in our father the holy man TAKLA HÂYMÂNÔT. Now when our father BAṢALÔTA MÎKÂ'ÊL saw him, he was frightened at the radiance of his countenance, and he rose up from his seat, and embraced him with a spiritual embrace, and he made him to sit down by his side (see Plate LXVI). Now our father BAṢALÔTA MÎKÂ'ÊL (Fol. 108*a*. 2) was himself [Page 63] fervent in spirit, and he toiled in his contending, and he was a traveller on the road of the holy fathers, and through the HOLY SPIRIT he had knowledge of the coming of our father the holy man TAKLA HÂYMÂNÔT before he arrived. And BAṢALÔTA MÎKÂ'ÊL said unto him, "Whence art thou?" And our father said unto him, "I come from a country which is afar off, "and is called SHAWÂ." Then the Abbot said unto him, "For what pur- "pose hast thou come hither?" And our father the holy man TAKLA HÂYMÂNÔT said unto him, "GOD hath sent me unto thee (Fol. 108*a*. 3) "that thou mayest teach me the ordinances of the holy men." And the

Abbot said unto him, "Is it thou, O TAKLA HÂYMÂNÔT, thou who art "renowned as a holy man among holy men, who dost seek to be instructed "by me in the ordinances of the holy men? Nevertheless, tarry thou here "with me until GOD shall call thee to the work which He desireth [thee "to do]." Then our father the holy man TAKLA HÂYMÂNÔT said unto him, "Who hath told thee the name of myself the sinner? Verily (Fol. 108*b*. 1) the Spirit of GOD, the Holy One, is upon thee even as I have "heard concerning thee!" And ABBÂ BAṢALÔTA MÎKÂ'ÊL (Fol. 108*b*. 2) said unto him, "By my belief[1] I declare unto thee that during this [past] "night the HOLY SPIRIT told me thy name, and also [concerning] thy ex- "cellence; good is thy (Fol. 108*b*. 3) coming to me this day, according to "His word." So our father the holy man TAKLA HÂYMÂNÔT tarried with him for a few days.

[To be read on the Fifth Day of the Week.]

CHAPTER LXIX.

HOW TAKLA HÂYMÂNÔT DEVOTED HIMSELF TO FASTING, AND PRAYER, AND TO THE LABOURS OF CUTTING WOOD, AND DRAWING WATER, AND GRINDING CORN BOTH BY DAY AND BY NIGHT, AND HOW HE MADE SEVEN THOUSAND FIVE HUNDRED BOWINGS A DAY.

(Fol. 109*a*. 1) And it came to pass that after a few days our father the holy man TAKLA HÂYMÂNÔT began to emulate the contendings of this holy man ABBÂ BAṢALÔTA MÎKÂ'ÊL, who was arrayed in toil, and the labours of his sons, who were devoted to the ascetic life. And he was sent to work at the mill, and he drew water from the well, and he went

[1] *I. e.*, he swore by his religion.

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Takla Hâymânôt performing manual labours for the monastery:
1. He brings in a huge load of wood. 2. He brings four buckets of water from the well at a time.
3. He grinds six measures of flour each day. (*See chapter LXIX*).

to labour in the untilled lands, and he hewed down trees and brought home loads of wood, (Fol. 109*a*. 2) (see Plate LXVII) but he never told any of the brethren concerning his labour, and he never said, "I will be "sent to this kind of labour, and I will not be sent to that," but he performed every kind of toil with equal readiness, and all the brethren blessed him with a spiritual blessing. And as for himself he remembered the words of our LORD,[1] blessed be His Name! which said, "The SON OF "MAN hath not come to be ministered unto, but to minister;" and he was, moreover, smitten (Fol. 109*a*. 3) with the arrow of the word of PAUL,[2] which saith, "Boast not yourselves, and magnify ye not yourselves, but "[keep] lowliness of heart. Hold in honour your neighbours far more than "ye do yourselves, and seek ye not diligently your own but [the things "of] your neighbours." And [besides] all these words he meditated upon what JESUS CHRIST had done for us, and that although "He was [in] the "form of the face of GOD, and was God without robbery, He made him-"self of no reputation, (Fol. 109*b*. 1), even like a servant, and He took "upon himself the form of a man, and became obedient unto death, even "the death of the CROSS. Wherefore God magnified Him, and bestowed "upon Him a Name which is greater than any name."[3]

And because of these things our father the holy man TAKLA HÂYMÂNÔT cast away from him every thought which was of earth, and he became a man of humility, and he loved to perform the service of labour continually, and he kept vigil, and recited the Psalms of DAVID, and perused the (Fol. 109*b*. 2) writings of the Prophets by day and by night. Each time he said a Psalm he made ten prostrations, and the number of his prostrations were nineteen hundred and fifty a day, but some days they amounted to three thousand, seven hundred, and fifty; and he performed the same number by night. Now he did not cease to work at the

[1] St. Matthew xx. 28; St. Mark x. 45. [2] 1 Corinthians x. 24.
[3] Philippians ii. 6—9.

mill during the night as was the custom of the disciples, and he would grind three baskets of grain during the day, and three during the night; and one basket of grain was equal to four *'bath*[1] measures. When he drew water from the well he would bring a quantity which was equal to four buckets at one time (Fol. 109*b*. 3); and when he hewed wood he would bring back as much as forty men could carry, and this he did until he was exhausted. And he became to the monks as an eye and as an ear in every matter of service, both to the great and to the small, and to the weak as well as the strong, and they would say unto him, "O TAKLA "HÂYMÂNÔT, do this for me;" [or] "O TAKLA HÂYMÂNÔT, perform this "service for me;" [or] "O TAKLA HÂYMÂNÔT, help me;" [or] "O TAKLA "HÂYMÂNÔT, [Page 64] assist me." And he would say unto every man, "I consent to do so," (Fol. 110*a*. 1) without murmuring and without ceasing, and he magnified himself to no one, but he performed the desire of every man. Now in the matter of fasting (Fol. 110*a*. 2) he would fast three and five days at a time, and his body became dried up like a tile by reason of his excessive asceticism and toil, and he continued in this manner of life for seven years.

CHAPTER LXX.

TAKLA HÂYMÂNÔT DRIVES AN EVIL SPIRIT OUT OF A MAN, AND HIS SPIRITUAL WORK IS SO SUCCESSFUL AND SO GREAT THAT IT BECOMES PROVERBIAL IN 'AMḤARÂ.

(Fol. 110*a*. 3) And after this they brought a man who was possessed of a devil unto the Abbot of the monastery, BAṢALÔTA MÎKÂ'ÊL, that he might heal him; but [the devil] refused to go forth; and the monks said unto the Abbot, "We beseech thee to speak unto TAKLA HÂYMÂNÔT,

[1] The *bath* = 4¾ gallons nearly.

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Takla Hâymânôt drives an evil spirit out from a man in the presence of the Abbot Basalôta Mîkâêl.
(*See chapter LXX*).

"and make him to give life to this man." Then the Abbot said unto them, "Is he able to give life to him?" And they said unto him, "He is able to "[do so], O Abbot, for we consider him to be an angel of GOD, (Fol. "110 *b*. 1) and not a man;" and they related unto him all the works which TAKLA HÂYMÂNÔT had done. And they said unto him, "If there was "among the brethren any man who had broken his leg or his arm, or who "had put out his eye, as soon as he said, 'Come, TAKLA HÂYMÂNÔT, and "'look upon me, for this [member] causeth me pain,' and they shewed him "the place wherein was his wound, the holy man would touch it with his "hands, and would give him life (*i. e.*, heal him) speedily. And even if "he were to touch fire as he was hastening on (Fol. 110 *b*. 2) [his] mission "it would not burn him. And we have seen him doing even as we say." And that monk told the Father of the monastery (*i. e.*, the Abbot) everything which had happened on the road through him. And the Abbot said unto him wonderingly, "Hath a man who is like unto an angel come "unto us?" And he said unto the monks, "Let TAKLA HÂYMÂNÔT come "to me." And messengers went, and said unto the holy man our father TAKLA HÂYMÂNÔT, "Come, our Abbot (Fol. 110 *b*. 3) calleth thee." And whilst he was coming to the Abbot, as soon as the devil saw our father the holy man TAKLA HÂYMÂNÔT, he smote the man, (see Plate LXVIII) and then rolled himself down at the feet of the Abbot; and the Abbot said unto the holy man TAKLA HÂYMÂNÔT, "My son, take this man and heal him, for "GOD hath given thee permission [to do so]." And the holy man said unto the Abbot, "With what can I heal him? (Fol. 111 *a*. 1) Only the GOD unto "Whom thou bowest down can heal him, through thy prayer." And immediately he had said these words, the unclean spirit departed from the man, and he cried out, saying, "Whither shall I flee from thee, O evil "man? Are not the borders of SHAWÂ, which I have given up to thee "this day, sufficient for thee, but thou must come to ʾAMḤARÂ to per-"secute me? Through thee I lack a place of rest everywhere; (Fol. 111 *a*. 2)

"what shall I do because of thee? Behold, I will put it into the heart of "men to praise thee, and because of this thing thy reward shall become "little." And having said these words unto him, Satan appeared in the form of an ape among the crowd, and then he vanished like smoke; and that man was healed from that day onward all the days.

Then the holy man TAKLA HÂYMÂNÔT bowed down at the feet of the Abbot, saying, "This man hath been healed through thy prayer," and the Abbot said unto him, "It is not through my prayer that he "hath been healed, but through thy humility, and through the grace "which hath been given unto thee. And now, I adjure thee by GOD "to tell me who thou art, and whether thou art an angel or a man." Then our father the holy man TAKLA HÂYMÂNÔT fell upon the ground (Fol. III*b*. 1) and wept, saying, "What am I except dust and ashes? I do "not deserve that thou shouldst think about me, O Abbâ." Then the Abbot bowed down at the feet of our father the holy man TAKLA HÂYMÂNÔT, and he kissed his feet and urged him greatly to declare unto him his life, and he commanded the brethren to withdraw from his presence, and they did so, and then TAKLA HÂYMÂNÔT related unto him all the secret matters of his life from the beginning even to the end thereof (Fol. III*b*. 2). And as soon as the Abbot had heard what he had said, he bowed down again before our father the holy man TAKLA HÂYMÂNÔT, and was blessed by him, and he gave thanks unto GOD, saying, [Page 65] "Glory be unto Thee, O GOD, Who hast given me this man for a refuge! "I will regard him as an angel, for he is the likeness of Thyself." Then the Abbot spake again unto TAKLA HÂYMÂNÔT, saying, "O man of GOD, "thou shalt not go [back] to the (Fol. III*b*. 3) labour of the mill, but it "shall be thy work to minister with those brethren who are in the church." And our father the holy man TAKLA HÂYMÂNÔT said unto him, "I cannot "leave the work of my hands until it shall be the will of GOD for me so "to do;" so he went back to the work at the mill at which he laboured.

And the report of his word went forth into all the districts of ʾAMḤARÂ, and the people brought out to him all those who were possessed of devils, (Fol. 112*a*. 1) and every one who had any kind of disease whatsoever, and they placed them at the feet of our father the holy man TAKLA HÂYMÂNÔT, and he laid his hand upon them, and made them whole; and the monks who lived in the monastery marvelled when they saw his works. And it came to pass that when the wonder increased at the manner in which he healed those who were possessed of devils, and at the labours which he performed unceasingly, his work became proverbial, and the people of every sort and condition [never] ceased (Fol. 112*a*. 2) to ascribe blessings to themselves because of him. For when any man told his neighbour that he was troubled in heart, his neighbour would say unto him, "Get thee to TAKLA HÂYMÂNÔT, for he is able to remove that which "vexeth thee;" (Fol. 112*a*. 3) and the man would go to him and tell him, and TAKLA HÂYMÂNÔT would perform their desire. Those who were sorrowful he comforted, those who were sick he healed, and in one day fifteen people were made whole at a time.

CHAPTER LXXI.

HOW TAKLA HÂYMÂNÔT DROVE A DEVIL OUT OF A MAN, AND HOW WHEN THE DEVIL RETURNED HE WENT FORTH TO MEET HIM, AND CAUGHT HIM BY THE THROAT, AND FINALLY DROVE HIM OUT OF THE COUNTRY.

(Fol. 112*b*. 1) And it came to pass one day that the people of the district brought in a madman whom they had bound with chains and ropes, and as soon as they drew nigh unto the gates of the city wherein was our father the holy man TAKLA HÂYMÂNÔT, Satan left the man and fled; but they brought in the madman to our Abbot BAṢALÔTA MÎKÂʾÊL, and they besought him to heal him. And the Abbot called our father

the holy man TAKLA HÂYMÂNÔT, (Fol. 112*b*. 2) and he came to him running, and said unto him, "Here am I, Father." Then the Abbot said unto him, "Take this man who is sick, and heal him;" and TAKLA HÂYMÂNÔT said unto him, "I consent," and having touched the man, he said, "By the prayer of this my Father, and by the prayer of MICHAEL, be thou "healed, O my son, of thy sickness." And that madman bowed down at the feet of our father, the holy man TAKLA HÂYMÂNÔT, saying, "Bless me, "O thou saint (Fol. 112*b*. 3) of GOD, TAKLA HÂYMÂNÔT!" Then our father the holy man TAKLA HÂYMÂNÔT said unto the men, "Unloose now "his fetters, and let him depart unto his own country;" and they did so, and the man went unto his country in peace, and the people thereof rejoiced.

Now when the man had come into his house the Satan who had fled from him arrived and seized the man, who straightway became more mad and evil than before; and the people laid hold upon him with great difficulty, (Fol. 113*a*. 1) and they bound him strongly with ropes, and they tarried [there] and watched him, and on the following day they took him to the monastery, but when they arrived at the gates of the city, the Satan left the man and fled, even as he had done the day before. And the people brought him into the presence of the Abbot and told him everything which had happened, and the Abbot called our father the holy man TAKLA HÂYMÂNÔT, and said unto him, "They say that the "man whom thou didst heal yesterday hath become mad [again], and "behold, he is here before us, for the people have put him in fetters (Fol. 113*a*. 2); now therefore, by the grace which hath been given unto thee, "make him whole." And our father the holy man TAKLA HÂYMÂNÔT said unto the Abbot, "Do thou cure him, for I am unable to do so;" and the Abbot BAṢALÔTA MÎKÂ'ÊL said unto him, "If the healing of the man "be a matter which is too difficult for thee, how shall I, who am a sinful "man, be able to cure him?" And our father the holy man TAKLA HÂY-

MÂNÔT said unto him, "O Abbot, speak not thus. Art thou not better "furnished with power than I to contend with him? When I work cures "upon the sick (Fol. 113*a*. 3) I do so openly through thy prayers, and it is "by thy words that I heal them." Then the Abbot BAṢALÔTA MÎKÂ'ÊL rose up and said unto the man who was mad, "By the prayers of the man "of GOD, TAKLA HÂYMÂNÔT, come forth, O thou unclean spirit, from this "man." And the madman bowed down at the feet of the Abbot BAṢALÔTA MÎKÂ'ÊL, and he said unto him, "Bless me, O Abbot." Then MÂR [Page 66] TAKLA HÂYMÂNÔT (Fol. 113*b*. 1) said to the Abbot BAṢALÔTA MÎKÂ'ÊL, "It seemeth unto me that these men have acted towards us with "craftiness in bringing unto us in fetters a sane man as if he were mad;" and when the people heard those words they said unto him, "Hearken "unto us, O master, for we have not acted craftily towards you. Indeed, "when we drew nigh to enter into the gates of the city, the man became "sane, and said unto us, 'Why have ye put me in fetters?' And we said "unto him, 'Why (Fol. 113*b*. 2) didst thou go mad?' And he said unto "us, 'I am not mad,' but as soon as we had returned into our city he be-"came mad [again], and in this wise that Satan hath been in the habit of "behaving towards him for several days."

And after a few days GOD revealed unto our father the holy man TAKLA HÂYMÂNÔT the cunning of Satan, and the saint came unto the Abbot, and said unto him, "O Abbot, knowest thou not the craftiness "(Fol. 113*b*. 3) of Satan?" And the Abbot said unto him, "What is this, "my son?" And TAKLA HÂYMÂNÔT said unto him, "The crafty deceit of "Satan is nigh, and he is so cunning in respect of us that when the man "approacheth us, the devil leaveth him and taketh to flight because he is "afraid of us; and as soon as the man goeth back to his own country, he "attacketh him again." And the Abbot BAṢALÔTA MÎKÂ'ÊL said unto him, "What shall we do, O my son?" And our father the holy man TAKLA HÂYMÂNÔT said unto him, "Let me go to meet the Satan (Fol.

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I. Takla Hâymânôt goes and seizes by the throat the devil which vexed a man several times after he had been driven out from him. (*See chapter LXXI*).

II. Takla Hâymânôt cures finally the man who had been possessed of the devil, which changes his form from that of an ape into a flash of fire and so disappears. (*See chapter LXXI*).

"114*a*. 1) on the way, and I will seize him and bring him here, GOD help-"ing me by thy prayer;" and the Abbot said unto him, "May GOD be "thy Helper" (see Plate LXIX).

Then our father the holy man TAKLA HÂYMÂNÔT went forth from his presence, and he departed towards the city of the sick man, and he found that man on the road, and the people were bringing him along, having tied [his hands] behind [him]; and our father the holy man TAKLA HÂYMÂNÔT (Fol. 114*a*. 2) went on his way with his face turned away [from them]. Now when the men had arrived at the gates of the city, Satan went forth from the man according to his wont, and turned back [on the road], and as he was journeying along the way, the holy man our father TAKLA HÂYMÂNÔT came in front of him from the direction of the city of the sick man. And as soon as Satan saw from afar our father the holy man TAKLA HÂYMÂNÔT (Fol. 114*a*. 3) coming towards him, he cried out, saying, "Woe be unto me, woe be unto me, thou evil man! How is "it that thou knowest my cunning? Wast thou created with Satan that "thou understandest Satanic work? I have no place whither I can flee "from thee;" and having said these words he took to flight, but our father the holy man TAKLA HÂYMANÔT pursued him boldly, driving after him in his chariot, and he came up with him, and made the sign of the CROSS over him on this side (Fol. 114*b*. 1) and on that in such a way that Satan could not escape from him, and he said, "Help me, O my GOD JESUS "CHRIST, that the unclean spirit Satan may not flee from me." Then Satan stood still, and our father the holy man TAKLA HÂYMÂNÔT laid hold of him, and he seized him by the neck, saying, "GOD hath brought thee into my hand." And Satan said unto him, "Yea, GOD hath brought me, "but let me go, (see Plate LXIX) and I promise thee (Fol. 114*b*. 2) that "from this time forward I will never again come to the place where thou "art." And our father the holy man TAKLA HÂYMÂNÔT said unto him, "I do not believe thee, for thou art a liar, and the father of lies. Thou

"hast already made this same promise to me in the country of ḲATATÂ "and hast said that thou wouldst never come where I was." And Satan said, "The country of ḲATATÂ is not the country of ʾAMḤARÂ, but I did "leave thee all the borders (Fol. 114*b*. 3) of SHAWÂ, and fled hither, and "thou hast come hither to persecute me." And our father the holy man TAKLA HÂYMÂNÔT said unto him, "Didst thou not say that thou wouldst "not come to the country wherein I was?" And Satan said unto him, "I "did not know that thou wouldst come here, and I never imagined that "thou wouldst come here; but I swear unto thee by thy GOD that hence-"forward I will not come where thou art. Let me go." And our father the holy man TAKLA HÂYMÂNÔT said unto him, "I will not let thee go "(Fol. 115*a*. 1) until I have come to my father, BAṢALÔTA MÎKÂʾÊL, so "that all men may see thy disgrace." Then, holding him by the neck, he took him, and made him to run quickly, and he recited over him a Psalm of DAVID. And Satan said unto him, "Father, I am weary, for I am in "the front, and thou thinkest that I shall escape from thee." And our father the holy man TAKLA HÂYMÂNÔT said unto him, "Where are thy "power (Fol. 115*a*. 2) and thy cunning wherewith thou workest on man?" Then Satan said unto him, [Page 67] "Behold, my power hath become "an empty thing, and it is exhausted through the utterance of the words "of thy mouth;" and our father the holy man TAKLA HÂYMÂMÔT held his peace, and went on his way in haste, still grasping the Satan by the neck, and he brought him to the Abbot in one hour, a distance which usually required seven hours to traverse. Now he arrived whilst the men who had brought the sick man were standing there.

And when those who were (Fol. 115*a*. 3) gathered together saw Satan in his visible form, they stood up by the man who was mad; now Satan's countenance was black, and his hair was red, and his eyes were like coals of fire, and his hands and his feet were twisted. And the men who saw Satan said, "Is this the form [in which he appeareth]?" Then the

Abbot said unto Satan, "Thou evil one! Why is it that thou actest craftily "(Fol. 115*b*. 1) against GOD's creation, and dost attack men, and dost make "cunning plots to entrap the saints?" And Satan said unto him, "Inasmuch "as they have made me their god, I am to them as a god, and I have "dominion over those who do my behests. As for you, it is not [true] that "I lay plots for you, on the contrary I flee from you, being afraid." And the Abbot said unto him, "Wilt thou not leave this man whom thou hast "driven mad?" And Satan said unto him, "I will let go this man, and I "will depart from all the country of ʾAMḤARÂ, (Fol. 115*b*. 2) and go a long "way off, and I swear that I will do this by thy GOD, but leave me this "man who hath gripped me by the neck." Then the Abbot said unto our father the holy man TAKLA HÂYMÂNÔT, "By the prayer of MICHAEL, "release him and let him go, and let GOD reward him according to his "works;" and our father the holy man TAKLA HÂYMÂNÔT let him go, and Satan took the form of a flame of fire and disappeared from (Fol. 115*b*. 3) before them. And when the multitudes saw this miracle they marvelled and gave praise to GOD, Who performeth marvellous things by the hands of His (see Plate LXIX) saints who are His servants. And the sick man who had been made whole became a monk through the Abbot BAṢALÔTA MÎKÂʾÊL, and he was well pleasing unto God all the days of his life, even until he died.

CHAPTER LXXII.

HOW BAṢALÔTA MASKAL, THE NEPHEW OF THE ABBOT BAṢALÔTA MÎKÂʾÊL, FELL SICK OF A GRIEVOUS DISEASE AND DIED, AND HOW TAKLA HÂYMÂNÔT RESTORED HIM TO LIFE, AND HOW ALL THE PEOPLE GLORIFIED GOD.

(Fol. 116*a*.) And moreover, there was a certain priest, who was called BAṢALÔTA MASḲAL, now he was the son of the sister of the Abbot BAṢA-

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Takla Hâymânôt raises to life Baṣalôta Maskal, the Abbot's nephew, who had died of a grievous sickness.
(*See chapter LXXII*).

LÔTA MÎKÂ'ÊL, and he fell sick with a grievous disease, and he was nigh unto death; and all the holy men had gathered themselves together to him, and he bade them farewell and died. And after this they called our father the holy man TAKLA HÂYMÂNÔT and told him that the son of the Abbot's sister had departed this life, (Fol. 116*b*. 1) and he went where the dead body was, and found there all the brethren of the Abbot who were weeping for the dead; and when our father the holy man TAKLA HÂYMÂNÔT had come to them, he wept with them. Then the Abbot said unto him, "O man of God, if thou wishest thou hast the power to make "this dead man to live, for I see that the might of GOD accompanieth "thee." And our father the holy man TAKLA HÂYMÂNÔT said unto him, (Fol. 116*b*. 2) "How is it possible for me to raise him to life, for I am a sinful "man?" And the Abbot BAṢALÔTA MÎKÂ'ÊL said unto him, "Speak not "thus, O holy one of GOD, but pray to thy GOD, and He shall hearken "unto thee;" and he prayed the prayer of the Gospel, and after the prayer he cried out with a loud voice, and said, "O thou dead body that liest "among the brethren, rise up by the might of my GOD (Fol. 116*b*. 3) JESUS "CHRIST, so that the brethren may see the might of the power of my GOD." Then straightway the dead man rose up, and bowed down at the feet of our father the holy man TAKLA HÂYMÂNÔT, and he said unto him, "For-"give me, O father, for I used to hate thee, and I was jealous because of "the wonderful things which thou didst do when I saw thee doing them, "and because men loved thee and paid thee honour, and I imagined that "my father would (Fol. 117*a*. 1), when he died, inherit the portion which "was his (see Plate LXX). But now, thou hast been unto me the means "of life, and thou hast brought me out from the abyss of SHEÔL, and hast "raised me from the dead." And our father the holy man TAKLA HÂYMÂNÔT said unto him, "GOD is longsuffering, [Page 68] and of great mercy; "may He have mercy upon us all! As for thee, thou didst act unwittingly." Now when the multitudes saw this thing, they marvelled, and (Fol. 117*a*. 2)

glorified GOD, and from that day they magnified our father the holy man TAKLA HÂYMÂNÔT above all the brethren, (Fol. 117*a*. 3) and the report of this matter went out into all the country of ʾAMḤARÂ, and there was great awe therein.

CHAPTER LXXIII.

HOW TAKLA HÂYMÂNÔT BEGAN TO BE AFRAID OF THE VAIN ADULATION OF MEN, AND HOW IN ANSWER TO HIS PRAYER GOD TOLD HIM TO DEPART TO THE ABBOT ÎYÂSÛS MÔʾA, AND HOW HE BADE THE BRETHREN FAREWELL AND SET OUT ON HIS JOURNEY.

(Fol. 117*b*. 1) Now when the holy man our father TAKLA HÂYMÂNÔT saw this vain adulation, he was afraid, and he began to weep, saying, "O my GOD JESUS CHRIST, why hast Thou revealed my secret "things so that, without cause, men praise me? Didst not Thou Thyself "say, 'Woe be unto you when men speak well of you[1] and praise you?' "And Thine Apostle[2] said, 'Love not the praise which is vain?' (Fol. "117*b*. 2) And now, command Thou me and tell me whither I shall go, "and let me save myself from this evil thing." And as he was saying these words, SAINT MICHAEL the Archangel appeared unto him, and he said unto him, "Peace be unto thee, O my beloved TAKLA HÂYMÂNÔT. "Behold, GOD hath commanded thee, saying, Get thee to the place of "STEPHAN Proto-Martyr, which is called ḤAYAḲ,[3] (Fol. 117*b*. 3) and there "thou shalt find a holy man whose name is ÎYÂSÛS MÔʾA, who is "ornamented with every kind of good work, and he shall give unto thee "the yoke of the monks; come, follow me, and I will guide thee," and having said these words the angel passed away. Then our father the

[1] St. Luke vi. 26. [2] Compare Galatians v. 26.
[3] *I. e.*, the "Lake"; it lies to the east of Magdala.

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ኒት፡ለኵሎሙ፡
ደቂቁ፥ወነገሮ
ሙ፡ዘከመ፡ይቤ
ሎ፡አቡነ፡ቅዱስ፡
ተክለ፡ሃይማኖት፡
ወበከዩ፡ኵሎ
ሙ፡ንዑሶሙ፡ወ
ዐቢዮሙ፥ወይ
ቤልዎ፡ኢትሓድ
ገነ፡አባ፡በእንተ፡
እግዚአብሔር፡
ወይቤሎሙ፡አ
ቡነ፡ቅዱስ፡ተክ
ለ፡ሃይማኖት፡ኢያ
ጼርዕ፡ገቢረ፡ት
እዛዙ፡ለአምላ
ኪየ፡ኢይትከሀ

ለኒ፡አሀሎ ፡በዝ
የ፥ወእምድኅረ፡
ብዙኅ፡አስተብ
ቍዖ፡ኀደግዎ፥

Takla Hâymânôt announces his departure from his monastery in which he had lived ten years.
(*See chapter LXXIV*).

holy man TAKLA HÂYMÂNÔT went to the Abbot, and said unto him, "Behold, my sin hath become known, I must now bid thee farewell with "spiritual words, O father, so that I may depart whither (Fol. 118*a*. 1) "my LORD GOD hath commanded me to go, and I beseech thy holiness, "O my father, to remember me in thy prayer." And when the Abbot BAṢALÔTA MÎKÂ'ÊL heard this, he wept greatly, and said unto him, "What have I done to grieve thee, O holy man of GOD, or in what way "have I made thee angry, O my son?" Then our father the holy man TAKLA HÂYMÂNÔT said unto him, "O my father, thou hast not angered "me in any way, (Fol. 118*a*. 2) but it is the commandment of my LORD "which carrieth me away." And the Abbot gathered together all his children, and he told them what our father the holy man TAKLA HÂYMÂNÔT had said unto him, and they all wept, both small and great, and they said unto him, "Father, for the sake of GOD, do not forsake us;" and our father the holy man TAKLA HÂYMÂNÔT said unto them, "I cannot "cease to perform the commandment of my GOD, and I am unable to "(Fol. 118*a*. 3) abide in this place;" and after they had made abundant supplication unto him they left him.

CHAPTER LXXIV.

HOW TAKLA HÂYMÂNÔT BADE FAREWELL TO THE ABBOT BAṢALÔTA MÎKÂ'ÊL, WITH WHOM HE HAD DWELT TEN YEARS, AND HOW, HAVING ADMONISHED THE BRETHREN, HE SET OUT ON HIS WAY.

(Fol. 118*b*. 1) And our father the holy man TAKLA HÂYMÂNÔT, having dwelt with the Abbot BAṢALÔTA MÎKÂ'ÊL for ten years, rose up and set out on his way, and the Abbot BAṢALÔTA MÎKÂ'ÊL rose up to send him forth on the road, and all his sons accompanied him. And the Abbot wept, and said, "Woe be unto me, for it is my sins and my transgressions

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ወፈሪሃ፡እግዚ
አብሔር፡እስ
መ፡እማንቱ፡ሠ
ላስ፡ግብር፡ያበ
ጽሐሁ፡ለሰብእ
ውስተ፡ሕይወ
ት፡ዘለዓለም፡
ወካዕበ፡እብለክ
ሙ፡ተሃቀቡ፡ከ
መ፡ኢ፡ጸሥግራ
ክሙ፡ሠላስ፡አ
ሕባሰ፡ሙስና፡
እለ፡ይእሕባ፡ወ
ያወርዳ፡ውስተ፡
ቀላየ፡ደይን፡ዘ
ውእቶን፡ቅንዋት፡
ወተዕቢት፡ወት
ምክህት፡ዘን
ተ፡ወዘይመስሉ
አቲሞ፡ስምዐ፡

እመጻሕፍት፡ቅ
ዳሳት፡መዐዶሙ
ነገረ፡ሕይወት፡
ወእስተሻነውዶ
በሰላም፡ጌዑሶ
ሙ፡ወዐዚዮሙ፡
እንዘ፡ያንጠበጥ
ቡ፡፩፩አንብዓ፡አ
ቡነሂ፡ቅዱስ፡ተ
ክለ፡ሃይማኖት፡

በከየ፡ምስሌሆ
ሙ፡ሶበ፡ርእየ፡ን
ዩተ፡ፍቅሮሙ፡
በሳዕሌሁ፡ወተ
እምኖሙ፡በአ
ምኃ፡መንፈሳዊ
ት፡ወሐረ፡ፍና
ቶ፡ወአሙንቱ
ኒ፡ተመይጡ፡
ብሔሮሙ፡

The Abbot Basalôta Mîkâêl and the monks bid Takla Hâymânôt farewell.
(*See chapter LXXIV*).

"which have driven away the man of GOD. Come, all ye people, both "old and young, and all ye who dwell in all the country of ʾAMḤARÂ, "(Fol. 118*b*. 2) and weep ye and lament, for he who held the means of "relieving your sicknesses, and he who turned your feebleness into mighty "strength is about to leave you." And having cried out these words and others which were like unto them, he threw his arms round his neck, scalding tears meanwhile welling up from his eyes, and from the eyes of those monks who were with him. And Mâr TAKLA HÂYMÂNÔT said unto them, "Do ye imagine that I would depart of mine own will? Nay, "it is my GOD (Fol. 118*b*. 3) Who hath called me to the work which He "wisheth [me to do]. May GOD be with you, (see Plate LXXII) and as "for me, do ye all bless me." Then they said unto him, "May GOD [Page "69] bless thee, and make straight thy way! Only, O holy father, admonish "thou us with the words of life [before thou departest]." And he said unto them, "How can I, who am a sinner and a man of abomination, speak "in admonition the words of life to you who are holy fathers? I may, "however, say this unto you:—Observe patient endurance, and keep "humility, and fear GOD, for these three things will bring a man unto the "life which is everlasting. And again I say unto you, Take good heed to "yourselves that ye become not entangled in the three ropes of destruction "which will drag a man down into the abyss of judgment, that is to say, "guard yourselves against envy, pride, and boasting." And he admonished them with these words of life and with others which were like unto them, adducing the testimony (Fol. 119*a*. 2) of the HOLY SCRIPTURES, and then they sent him away in peace; and the eyes of every man among them, both little and great, were streaming with tears, and our father the holy man TAKLA HÂYMÂNÔT (Fol. 119*a*. 3) wept with them when he saw the warmth of their love for him, and he embraced them with a spiritual embrace, and departed on his road, and they returned to their country.

ውም፡በበስሙን
ወኢይጥዕም፡ዘ
እንበለ፡በሰናብ
ት፡ወበሰናብት
ሂ፡ሓብስተ፡መለ
ንስ፡ወእመ፡አኮ፡
ቁጽለ፡ገዳም፡እ
ንበለ፡ሓርየት፡
ወይተግህ፡መዐ
ልተ፡ወሌሊተ፡በ
አንብቦ፡መዝሙ
ረ፡ዳዊት፡ወይሰ
ግድ፡በበ፫ ፪፻፯
፻ወ፶፡ወቦ፡ኦመ
ይሰግድ፡በበ፶
፪፻እስከ፡ይውሓ
ዝ፡ሐፉ፡ከመ፡ማ
ይ፡ወያርሓስ፡ም
ድረ፡ሓበ፡ቅመ፡
ወምድኅሂ፡የዐ ም
ት፡ከመ፡ግብ፡ወ

ነበረ፡ከመዝ፡ጉ
ንዱየ፡ዓመታተ፡
እንዘ፡ይዊስክ፡ባ
ማ፡ወትጋሃ፡እም
ዕለት፡ዕለተ፡ወ
ያዜክራ፡ለነፍሱ
ቃለ፡ዘለእግዚእ
ይትባረከ፡ስሙ፡
ዘይቤ፡ዘይፈቅድ
ይጸመደኒ፡ይጽ
ልአ፡ለነፍሱ፡ያ
ጥብዕ፡ወይፁር
መስቀለ፡ሞቱ፡
ወይትልወኒ፡ወ
ዘሰ፡ይፈቅድ፡ያ
ድሓና፡ለነፍሱ፡
በእንቲአየ፡ይረ
ክባ፡ወለእመቦ፡
ኪያየ፡ዘይተሉ፡
ከመ፡ሓበ፡ሀሎኩ
አነ፡ህየ፡ይሄሉ፡

አልቦ፡ዘይእሓዝ፡
ዕርፈ፡ወየኃር
ስ፡ድሓሪተ፡ርት
ዕት፡ይእቲ፡መን
ግሥተ፡እግዚአ
ብሔር፡ ፡

Saint Michael walking upon the waters of a large lake and guiding Takla Hâymânôt.
(*See chapter LXXV*).

CHAPTER LXXV.

HOW TAKLA HÂYMÂNÔT CAME TO THE ABBOT ÎYÂSÛS MÔ'A, HOW HE RECEIVED THE MONASTIC GARB FROM HIM, AND HOW HE LIVED A STRENUOUS LIFE, AND SOMETIMES MADE FIVE HUNDRED THOUSAND PROSTRATIONS IN THE DAY.

(Fol. 119*b*. 1) And it came to pass that MICHAEL was guiding him on his way, and a pillar of light went before him, even according to that which is written, "The light of the path of the righteous is like unto a light "which shineth brightly, and they shall go on and shine, even until the "day becometh perfect."[1] In this wise did he journey on until he came to the place whither he had been commanded to go. Now having arrived at the sea-shore he found there no ship wherein he might cross over to the other side, and he prayed for a long time, (Fol. 119*b*. 2) and SAINT MICHAEL the Archangel appeared unto him in visible form walking upon the sea, and he said unto TAKLA HÂYMÂNÔT, "Come, follow me." Then our father the holy man (see Plate LXXIII) TAKLA HÂYMÂNÔT went into the water, and followed him, and they passed on over the water as if it had been dry land, and crossed over to the other side; and they went into the church together, and the Archangel left him there and went on to the Abbot, that is to say, to ABBÂ ÎYÂSÛS MÔ'A, and said unto him, "Behold, a man of GOD (Fol. 119*b*. 3) standeth at the doors of the church, "and I have brought him unto thee; thou shalt receive him cordially and "graciously, for he is a holy man, and thou shalt make him to dwell here, "and thou shalt clothe him in the garb of the monks." And when he had said these things unto him the angel went up from him [into heaven]. Then our father the holy man TAKLA HÂYMÂNÔT asked the doorkeeper to inform the Abbot concerning him, and the doorkeeper departed and

[1] Proverbs iv. 18.

ረዝ፡ሜጠኒ፡መ
ልአክ፡ኀበ፡ዘተዳ
ሚ፡ህሳዊየ፡ይቤ፡
አቡነ፡ቅዱከ፡ተክ
ለ፡ሃይማኖት፡ወር
ኢዮ፡ዘንተ፡ነደ፡
ልቡ፡ከመ፡እሳት፡
በፍቅረ፡አምላ
ኩ፡ሰማያዊ፡ወ
ኢይነውም፡ሌሊ
ተ፡ወመዐልተ፡
አላ፡ኮነ፡ያነብብ፡
ወትረ፡መዝሙ
ረ፡ዳዊት፡ወካ
ልአትሂ፡እመዳ
ሕፍተ፡ነቢያት፡
ወሐዋርያት፡
ጸሎቱ፡ወበረከ
ቱ፡የሀሉ፡ምክለ
ፍቁሩ፡ተክለ፡ሃ
ይማኖት፡ለዓለ

መ፡ዓለም፡አ ሜን፡ወአሜን፡

Saint Michael announcing to the Abbot Îyâsûs Mô'a the arrival of Takla Hâymânôt.
(*See chapter LXXV*).

እስኪማ፡ወድሓ
ረ፡እንተ፡ተሁበኒ
ሊተ፡ወቅከውነ
ኒ፡አበ፡ወተሳግ
ሥ፡ዮ፡ምኂ፡እስመ
አልቦ፡ስጣእ፡ህ
የ፡ዘያዐድወከ፡
ባሕረ ። ወይቤሉ፡
ቅዱስ፡ኩልሄ፡ሃይ
ማኖት፡አልቦ፡ስ
ጣእ፡ዘየዐቢ፡እ
ምእግዚአብሔ
ርኆ መ፡እግዚ
አብሔር፡ምስሌ
የ፡አልቦ፡ዘይክል
ከሊኦተ፡ፍኖት፡
ኤባሕር፡ወኢካ
ልእ፡ነገርኆወመ
ከሰዝ፡ብሂለ፡ቃ
ል፡ዐበየ፡ኆወሐረ፡
ወተግሥአ፡አበ፡

መኢት፡ከመ፡የአ
ኩፉን፡ወበኧ
ሙ፡ኀቡረ፡እስክ
ባሕር፡ወነዋ፡ት
ዱስ፡ሚካኤል፡ቆ
መ፡ቅድሜሁ፡ለ
አቡነ፡ቅዱስ፡ኩክ
ለ፡ሃይማኖት፡ወይ
ቤሎ፡ነአ፡ትልወ
ኔኆወቦአ፡ውስተ፡
ባሕር፡ወሐረ፡ከ
መ፡ዘየብሰኆወቦ

አ፡ቅዱስኒ፡ኩከለ፡
ሃይማኖት፡ወተለ
ዎ፡ወዐደወ፡ኀቡ
ረ፡ወርእዮ፡እባ፡ኤ
የሱስ፡ሞአ፡እንከ
ረ፤ወይቤ፡መንክ
ር፡ግብርከ፡እግዚ
እ፡ሳዕለ፡ቅዱሳኒ
ከኆወተመይጡ፡
ቤቶ፡እንዘ፡የኩ
ኾ፡ለእግዚአብ
ሔር፡ኆ

I. The Abbot Îyâsûs Mó'a and Takla Hâymânôt conversing.
II. Saint Michael gives Takla Hâymânôt the power to walk on the water a second time.
(*See chapter LXXV*).

told the Abbot [of his arrival], (Fol. 120*a*. 1) saying, "There is a pilgrim "of noble stature standing at the doors of the church, and I know not by "what means he hath crossed over the water, or who hath brought him "into the church;" and the Abbot said unto him, "Go, and call him [hither], "for his coming hath taken place through the operation of GOD." Then the doorkeeper called him, and brought him into the presence of the Abbot, and when the Abbot ABBÂ ÎYÂSÛS MÔ'A saw him, he marvelled at the light of his countenance, (Fol. 120*a*. 2) and at the grace which abode upon him, (see Plate LXXIV) and he rose up and embraced him with a spiritual embrace, and he said unto him, "Thou art most welcome to "me, O man of GOD," and he appointed unto him a fair dwelling-place. And on the morrow he enquired of him concerning the matter about which he had come, and our father the holy man TAKLA HÂYMÂNÔT said unto him, "I have come unto thee at the command of GOD that thou mayest "array me in the garb of the monks (Fol. 120*a*. 3) who lead the lives of "anchorites." Then ABBÂ ÎYÂSÛS MÔ'A said unto him, "I know that thy "coming to me hath taken place through the operation of GOD, and I have "been commanded by an angel from heaven to array thee in the garb of "the monks; but wait thou a little." And TAKLA HÂYMÂNÔT dwelt with him for a few days (see Plate LXXV), and the Abbot arrayed him in the garb of the monks, which is the appearance of the angels. And TAKLA HÂYMÂNÔT abode there with fasting and vigil, and he fasted for a week (Fol. 120*b*. 1) at a time, and only tasted food on Sundays, when he ate bread [and] herbs, and if there were no herbs in the desert he preferred to go without them. And he kept vigil both by day and by night, and he read the Psalms of DAVID, [Page 70] and he prostrated himself thirty-nine thousand and fifty times [a day], and sometimes five hundred thousand times [a day], until the sweat ran down from him like water, and the ground whereon he stood became wetted through and through, and sank down in the form of a hollow (Fol. 120*b*. 2). And he

lived this manner of life for a number of years, and added to his fast and vigil daily, and he made himself to remember the word of our LORD, blessed be His Name! which saith, "Let him that wisheth to join himself "to Me hate himself, and take up the cross of his death boldly, and follow "me. And whosoever wisheth to save his soul, for My sake, shall "find it;"[1] and, "If there be any who follow Me, wheresoever I am there "shall they be also;"[2] and, "There is none who having (Fol. 120*b*. 3) "taken hold of the plough, driveth a furrow backwards, [fit for] the "kingdom of GOD, which is straight."[3]

CHAPTER LXXVI.

HOW SAINT MICHAEL APPEARED TO TAKLA HÂYMÂNÔT AND SHEWED HIM A CITY WHICH WAS BRIGHT LIKE THE SUN, AND A PILLAR WHEREON WERE INSCRIBED THE NAMES OF THE MULTITUDES OF MEN WHO WOULD EMBRACE THE ASCETIC LIFE.

(Fol. 121*a*. 1) And it came to pass that whilst he was following this work, and was making his soul tranquil, the angel of GOD, SAINT MICHAEL, came, and caught him up out of the hole wherein he was, and carried him away and brought him to a city which shone brighter than the sun, and was built in the form of a tabernacle; and it was so spacious, and so exceedingly broad and long, that if the people from every country in the world were to be gathered together therein, the interior thereof would never be full. (Fol. 121*a*. 2) And in this city were very many pillars, none of which resembled the other, for one was like unto green herbage, and another was like unto coal, and a third was like ice, and a fourth was like unto the light of the sun; and the radiance of

[1] St. Matthew xvi. 24, 25; St. Mark viii. 34; St. Luke ix. 23. [2] St. John xii. 26.
[3] St. Luke ix. 62.

all these pillars blazed with such dazzling splendour before the eyes, that he who stood by the side of one pillar could not see any one standing by the side of another, and the pillar which was immediately beyond him he could not see at all, and the pillar (Fol. 121*a*. 3) which was in front of him was so thick that it could not be seen through. And the surface of the ground of the city was like unto crystal, and it resembled the sea, and was soft, like oil, and the canopy thereof shone like the radiance of the sun when he shineth brightly.

Now our father the holy man TAKLA HÂYMÂNÔT said that "That "tabernacle was not circumscribed like a tent, but it was as spacious "as a city, and every part thereof burned, as it were, with fire; and "when I say 'fire', I do not mean the fire which consumeth, but that which "giveth comfort and pleasure to the soul that seeth (Fol. 121*b*. 1) it. And "as I was marvelling at the matter, I arrived inside that abode, and I saw "thrones made ready therein, and there was one throne there which was "more honourable than the others, and the appearance of which was ex- "ceedingly glorious, and the thrones which were on the right and left of "it were lower in height; nevertheless, the appearance of all the thrones "was most splendid, and they were decorated with colours like the rainbow. "And upon the throne (Fol. 121*b*. 2) which was in the middle there rested "a robe of light which emitted splendour, and in each fringe there was a "tongue of fire which said, 'Hallelujah to the FATHER! Hallelujah to the "'SON! Hallelujah to the HOLY GHOST!' And on the right side of the "robe were laid seven crowns, and each crown was different from its "fellow. Then I said unto the angel who was with me, 'Fear hath entered "'into my heart at the sight of this house;' and he said unto me, 'Fear "'not, (Fol. 121*b*. 3) for I have been sent to explain unto thee the matter "'of the house.' And when he had said this unto me, fear departed from "me, and he gave me strength by his words.

"And I said unto him, 'What is the meaning of this house, of which

"'I have never before heard, and who made it?' And the angel said unto "me, 'First of all look at what thou seest, and afterwards I will tell thee "'who is its lord.' And I saw a pillar of light set up there in front of "that throne, and upon it were inscribed the names of many (Fol. 122*a*. 1) "souls; and I said unto the angel, 'What are these, O my lord? And "'who can count the pillars? And what is the meaning of the names of "'the souls?' And he said unto me, 'This house is thine, and the exceed- "'ingly glorious throne which is in the middle, and is better than the others, "'belongeth to thee, and the holy robe and the crowns which rest "'upon the throne are thine also. The thrones which are on the right and "'left (Fol. 122*a*. 2) of thy throne are for thy [spiritual] children who shall "'come after thee, and they shall sit upon thy throne and keep thy com- "'mandments. Now the number of the pillars on the right of the throne "'is four hundred and fifty thousand, and those on the left also [Page 71] "'are four hundred and fifty thousand, according to the ordering of the "'LORD OF SOULS. And the names of the multitudes of souls which thou "'seest cut into these pillars are [the names of] the children which shall be "'born unto thee by the HOLY GHOST until the end of the world, (Fol. "'122*a*. 3) and thou shalt be [held] to be the father of them all.' And I "said unto the angel, 'Who am I that such a great act of grace as this "'should come unto me?' And he said unto me, 'GOD giveth honour and "'grace unto whomsoever He pleaseth;' thereupon he took me up into "heaven, and brought me into the middle of the empyraean and set me "before the throne of the TRINITY, and I ascribed praise to the TRINITY "and blessings, with glorifyings of a kind which up to that time I had "never known.

"And there came forth a voice from that (Fol. 122*b*. 1) throne, which "said, 'TAKLA HÂYMÂNÔT, TAKLA HÂYMÂNÔT, thy portion shall be with "'My twenty-four priests.' Then they brought to me a vessel of gold, and "they gave it to me, and I offered up incense in the same manner as did

"they, and my praise was like their praise, and my raiment was like unto "theirs. And I looked openly at my GOD in HIS THREEFOLD PERSON, "and He said unto me, 'In proportion as thou lovest ME I will love thee, "'(Fol. 122*b*. 2) and in proportion as thou honourest ME I will honour thee. "'And I will make thy name to be glorious and exalted, and verily, I say "'unto thee that every man who putteth his trust in thy prayer shall be "'saved through thee; and I will magnify both in heaven and upon the "'earth the name of every man who shall celebrate a memorial festival of "'thee according to the best of his power, and I will make him to be "'honoured with the honour which is thine. And should tribulation or "'affliction come upon him, when he calleth upon ME in thy name I will "'deliver him out (Fol. 122*b*. 3) of all his trouble. And unto him that "'ministereth to [thy] church I will appoint to stand with the SEVEN ARCH-"'ANGELS, and to him that readeth the book of thy contending, and that "'calleth upon thy name in this world there shall be compassion and mercy "'for ever and ever.' Then I glorified Him and bowed down before Him, "and said, 'Glory be unto Thee, O GOD, Who hath given me all these "'things by Thine own will, and not because of my work.' And after this "the angel brought me back to the place where I was formerly." And when our father the holy man TAKLA HÂYMÂNÔT had seen this Being, his heart burned like fire with the love of the GOD of heaven, and he slept neither by day nor by night, but read the Psalms of DAVID continually, and also the Books of the Prophets and of the Apostles. May his prayer and his blessing be with his beloved one TAKLA HÂYMÂNÔT for ever and for ever! (Fol. 123*a*. 3) Amen, and Amen.

CHAPTER LXXVII.

HOW TAKLA HÂYMÂNÔT SET OUT TO VISIT THE ASCETICS IN VARIOUS PARTS OF THE COUNTRY, AND HOW, WITH SAINT MICHAEL, HE WALKED UPON THE WATERS OF THE LAKE.

(Fol. 123*b*. 1) And it came to pass that whilst he was living in this manner, a thought rose up in his heart which said, "Why dost thou dwell "in one place? Seek thou out the mountains of the saints that thou mayest "learn the ordinances of the monks." And as he was turning this thought over in his mind, the angel who guarded him continually, and was a being of radiant light, appeared to him in a flash of light, and our father the holy man TAKLA HÂYMÂNÔT said unto him, "Whither shall I go, O holy "one?" (Fol. 123*b*. 2) And the angel said unto him, "Go to the land of "TEGRÊ, and ascend the mountain which is called DÂMÔ, and thou shalt "find there a holy man whose name is YÔḤANNÎ, and thou shalt receive "from his hand the oil and the garb [of the monk], and abide there until "I tell thee." And on the morrow TAKLA HÂYMÂNÔT went early in the morning to his spiritual father, that is to say, ÎYÂSÛS MÔ'A, and he revealed unto him his mind, and how the angel had spoken to him concerning the receiving of the oil (Fol. 123*b*. 3) and the garb, for up to that time he had not received the oil or the garb from ABBÂ ÎYÂSÛS MÔ'A. And when ABBÂ ÎYÂSÛS MÔ'A had heard the words of our father the holy man TAKLA HÂYMÂNÔT, he wept greatly, and said, "Why wilt thou leave me, "O my son? I have not seen thee, for I have dwelt without seeing thee, "like an honourable Abbâ. Nevertheless thy words about going to my "mountain have pleased me, and when thou arrivest there thou shalt "receive the oil and (Fol. 124*a*. 1) the garb; and afterwards thou shalt "give [thyself] to me, and thou shalt be unto me a father. But be patient "this day, for there is no man here to [Page 72] take thee across the sea."

And the holy man TAKLA HÂYMÂNÔT said unto him, "There is no man "greater than GOD, and if GOD be with me there is no one who can "impede my way, and neither the sea nor any other thing can do so;" and as he was speaking his voice became loud. And the Abbot rose up and departed (Fol. 124*a*. 2) so that he might set TAKLA HÂYMÂNÔṬ on his way, and they came together to the sea; and behold, SAINT MICHAEL stood before our father the holy man TAKLA HÂYMÂNÔT, and said unto him, "Follow me," and he went into the sea and journeyed on as if he had been on dry land, and the holy man TAKLA HÂYMÂNÔT (Fol. 124*a*. 3) followed him, and they passed over the sea together. Now when ABBÂ ÎYÂSÛS MÔ'A saw him he marvelled, and he said, "O GOD, "Thou hast performed a wonder by thy saints," and then he returned to his house and gave thanks unto God.

CHAPTER LXXVIII.

HOW TAKLA HÂYMÂNÔT ARRIVED IN THE COUNTRY OF TEGRÊ, AND WENT TO THE MONASTERY OF ABBÂ 'ARAGÂWÎ, AND WAS ANOINTED AND RECEIVED THE GARB OF THE MONK FROM ABBÂ YÔḤANNÎ, AND HOW HE CULTIVATED FURTHER EXCELLENCE IN THE ASCETIC LIFE.

(Fol. 124*b*. 1) Thus our father, having dwelt in ḤAYAḲ (*or*, on the sea coast) for a period of ten years, departed therefrom, being urged by the commandment of GOD, and he arrived in TEGRÊ, at the Hallelujah Monastery, that is to say DÂMÔ, which was the place of ABBÂ 'ARAGÂWÎ, that is to say, MICHAEL, one of the nine holy and devoted men who came from RÔMYÂ (ROME) and from EGYPT, during the reign of 'ALAMÊDÂ, the son of SALADÔBÂ, before [he begat] TÂZÊN, whose names are (Fol. 124*b*. 2) ABBÂ 'ALEP, and ABBÂ SEḤMÂ, and ABBÂ 'ARAGÂWÎ, that is to say, MICHAEL, and ABBÂ 'APḌÊ, and ABBÂ GARÎMÂ, and ABBÂ PANTALÊWÔN, and ABBÂ LIḲÂNÔS, and ABBÂ GÛBÂ, and ABBÂ YAM'ATÂ. These are

the brilliant stars who illumined all the borders of ETHIOPIA; some of them sowed the seed in the morning and gathered in the harvest in the evening, and some of them carried water in a sieve, but unto each one of them, unto every man according to his ability, was given a portion of grace (Fol. 124*b*. 3), according to what the book of their contendings saith.

Now our father the blessed man TAKLA HÂYMÂNÔT came unto the Abbot of the monastery of ʾARAGÂWÎ, even as we have already mentioned, and he told him, when he asked him, of the reason of his coming, and that he wished to receive the cowl and the garb of the monk. Now the Abbot, who was ABBÂ YÔḤANNÎ, was full of grace and righteousness, and he said unto him, "Whence art thou?" (Fol. 125*a*. 1) And he said unto him, "I have come unto thee from a far country, by the command "of my GOD." And the Abbot said unto him, "What is thy name? And "who hath endued thee with the garb of the monk?" And he said unto the Abbot, "My name is TAKLA HÂYMÂNÔT, and ABBÂ ÎYÂSÛS MÔʾA, "who dwelleth on an island in the river, endued me with the garb of the "monk;" then ABBÂ YÔḤANNÎ said unto him, "Verily thou art my grand-"son, for I begot him by the HOLY GHOST" (Fol. 125*a*. 2). And ABBÂ YÔḤANNÎ prayed over the cowl and the cloak according to the law, and gave them to our father the holy man TAKLA HÂYMÂNÔT, and he received the cowl and the cloak, and undertook to emulate the contendings of the nine renowned saints who are mentioned above; and he began to observe the ordinances of the monastic life. And he was as one who did not know the taste of the striving which is perfect, and he was saying at all times, "Whosoever knoweth how to work (Fol. 125*a*. 3) the things which are "good let him not labour in such wise that sin shall be unto him, and let "him follow the words of the Apostle, [who said,] 'I chose the spiritual "'love, for the sake of which I have rejected everything, and have set it "'(*i. e.*, the world) as an enemy to myself, so that I might gain CHRIST. "'For up to this present it appeareth to me that I have not received per-

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Takla Hâymânôt and Abbâ Yôḥannî conversing together on the top of a precipitous mountain, down which the saint is about to descend by the help of a rope forty cubits long. (*See chapter LXXIX*).

"fection. And forgetting the things which are behind me I press forward "to those which are before me'."[1]

And he gleaned gleanings from the early fathers like (Fol. 125*b*. 1) the bee which worketh hard, and gathereth the sweets of the blossoms of flowers of every kind. And straightway he made himself as one who had heard a command, and his whole being became bright in the fear of GOD. And he knew the things which would come to pass before they took place, and he could tell the brethren beforehand everything which would happen unto them, and it came to pass speedily; and the brethren marvelled at him, and by reason of his glorious faculties they likened him unto the angels. And they held him to be the equal of the PROPHETS by reason of his knowledge of events which were to take place (Fol. 125*b*. 2) after him, and they compared him to the APOSTLES by reason of his preachings, and they held him to be the equal of the MARTYRS through his submissions [Page 73] to buffetings and flagellations. And he devoted himself to the brethren and bore their labours, and he made himself to be wholly like unto one who fed upon all the fruits of the Scriptures, and he gathered them together from all the saints, and they were the fruit of the HOLY GHOST. And he remembered (Fol. 125*b*. 3) PAUL who said, "Now "the fruits of the HOLY SPIRIT are love, joy, peace, patience, alms, good-"ness, faith, longsuffering,[2] and the absence of fornication, and the greatest "of these is love. Love is the fulfilling (*or*, completion) of the Law, and "though I have faith so that I could move mountains, and yet have not "love, I am nothing. And moreover, though I give my flesh unto martyr-"dom (Fol. 126*a*. 1) and be pleased so to do, if there be not love in me I "avail nothing."[3] And our father, the holy man TAKLA HÂYMÂNÔT the blessed, for the sake of fulfilling this love became unto sinners like a sinner, although he was not a sinner unto GOD, and unto each and every one of

[1] Philippians iii. 13. [2] Galatians v. 22. [3] Compare 1 Corinthians xiii. 2–13.

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As Takla Hâymânôt descends the mountain, the rope breaks, but as soon as he began to fall three pairs of wings are given to him, and by means of them he flies three days journey whilst the Abbot and the monks watch him.

(*See chapter LXXIX*).

them he said, "I would die for thee;" and through his exhortation he turned each of them from [his] evil way to the endurance of the labour of the saints. Unto those who were senseless (*or*, mad) he became as one mad, and afterwards (Fol. 126*a*. 2) he became unto them a master; and in this manner he dwelt (Fol. 126*a*. 3) on MOUNT DÂMÔ for twelve years.

CHAPTER LXXIX.

HOW TAKLA HÂYMÂNÔT SET OUT TO VISIT THE MONASTERIES IN TEGRÊ, AND OF THE WONDERFUL THING WHICH HAPPENED ON HIS DEPARTURE.

(Fol. 126*b*. 1) Then there appeared unto him an angel of GOD, who said unto him, "Get thee forth from this mountain, and pass through the "borders of TEGRÊ, and visit all the monasteries of the monks and the "deserts of the saints, for peradventure with them thou shalt acquire gain." And TAKLA HÂYMÂNÔT went to ABBÂ YÔḤANNÎ and told him all the desire of his heart, and what the angel had told him [to do]; and ABBÂ YÔḤANNÎ said unto him, "Thy coming to me at the beginning (Fol. 126*b*. 2) "took place by the command of an angel, and now, depart thou whither "he hath sent thee, and may GOD be with thee." Then ABBÂ YÔḤANNÎ rose up to send him away, and they came (see Plate LXXVII) together to a steep place on the slope of the mountain of DÂMÔ, which was exceedingly precipitous, and it was impossible to descend there without a strong rope; now the length of the rope was about forty cubits (Fol. 126*b*. 3). And [when] our father the holy man TAKLA HÂYMÂNÔT arrived there, he grasped the rope that he might descend by means of it, and ABBÂ YÔḤANNÎ and his sons stood on the top of a rock to see him go down. Then straightway the rope broke because of his weight, and our father the holy man TAKLA HÂYMÂNÔT fell down with it, but there were given unto him six wings, and he rose up through beating [the air] with

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Takla Hâymânôt departs to the desert of Wâlî, where he finds many monks who declare that he is greatly blessed, and that he shall become the father of many spiritual sons. (*See chapter LXXX*).

them, and he flew away for a distance of three stages whilst all the monks of the monastery (Fol. 127*a*. 1) were watching him. And they returned to their monastery giving praise (Fol. 127*a*. 2) to GOD, Who doeth mighty deeds.

CHAPTER LXXX.

HOW TAKLA HÂYMÂNÔT WENT TO VISIT THE MONKS IN THE DESERT OF WÂLÎ, AND HOW HE LIVED AMONG THEM FOR ONE HUNDRED AND TWENTY DAYS WITHOUT FOOD.

(Fol. 127*a*. 3) And our father the holy man TAKLA HÂYMÂNÔT departed and came into the desert of WÂLÎ, and he found there many monks who lived the lives of recluses, and he embraced them with a spiritual embrace, and they all said unto him with one voice, "Why hast thou come "unto us, for thou art more honourable than we are?" And our father the holy man TAKLA HÂYMÂNÔT said unto them, "Say not thus, O my "fathers, for in what thing am I more honourable than you? (Fol. 127*b*. 1) "Ye are men who are clothed with the desert, and ye are far more honour- "able than I am." And they said unto him, "Verily, we say unto thee that "we (see Plate LXXVIII) have never seen a man upon the earth, a man "to whom such a great measure of grace hath been given as thyself; be- "hold, many saints shall be begotten by thee, and thou shalt become their "father." And our father the holy man TAKLA HÂYMÂNÔT said unto them, "If it be the will of my Lord it shall be good for me;" and he dwelt with them for a space of thrice forty [days], (Fol. 127*b*. 2) without eating food of any kind whatsoever, for in that desert there is no man who eateth food (Fol. 127*b*. 3) even until this day. [Page 74]

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ወበጽሐ፡ባሕረ፡
ኢርትራ፡ወኢረ
ከበ፡ሐመረ፡በዘ
የሀዱ፡ባቲ፡፡ወጸለ
የ፡ጸሎተ፡ወንጌል
ወእምድኅረ፡ፍጻ

Takla Hâymânôt visits the monks of Dabra Hawzên and blesses and is blessed by them.
(*See chapter LXXXI*).

CHAPTER LXXXI.

HOW TAKLA HÂYMÂNÔT VISITED THE MONASTERIES OF ḤAWZÊN AND DÂGUE, AND HOW HE WAS BLESSED BY THEIR HOLY MEN.

(Fol. 128*a*. 1) And it came to pass that after these things TAKLA HÂYMÂNÔT bade farewell to the saints, (see Plate LXXIX) and he departed to the MONASTERY OF MOUNT ḤAWZÊN, and having arrived there he embraced the old men who dwelt in that monastery, and asked them questions concerning their life; and knowing that they were men of spiritual excellence, he sought to be blessed by them, and they said unto him, "We do not wish to bless thee, a blessed man whom GOD hath blessed, "but do thou bless us (Fol. 128*a*. 2) with the blessing of thy holy hand, "which is full of grace." And our father the holy man TAKLA HÂYMÂNÔT said unto them, "Have I not come unto you seeking a blessing from you? "It is right that ye should bless me." And they said unto him, "Thy "coming hither hath not been of thine own will, but GOD hath sent thee "unto us that thou mayest bless our monastery by thy footsteps; now "therefore, bless us, O holy man (Fol. 128*a*. 3) of GOD," and he blessed them all. And after he had blessed them he received a blessing from them. Then he departed on his way and came to the MONASTERY OF DÂGUE, and he embraced the monks thereof and sought a blessing from them, and they said unto him, ["It is for thee to bless us first"], and he blessed them, and after he had done so they said unto him, "O our father, "thou holy man of GOD, (Fol. 128*b*. 1) thou must go swiftly into all "the borders of TEGRÂYA (Fol. 128*b*. 2) so that our country may receive "our blessing."

ኀበ፡ቅዱሰን፡ዘገ
ዳመ፡ሲሐት፡ወ
አስቲጥስ፥ወይቢ

ሎ፡ሑር፡እግዚ
አብሔር፡ያርት
ዕ፡ፍኖተከ፥ ፥

ምዕ፡፹፫ወእም
ገ፡ሖረ፡እምኒሁ፤ወ
ሰገደ፡ኀበ፡መቃብ
ረ፡እግዚእ፤ወበጽ
ሐ፡ኀበ፡ኵሎን፡መ
ካናት፡ዘእግዚእ፡
እምገሊላ፡መካነ፡
ሥጋዊሁ፡እስከ፡
ደብረ፡ዘይት፡መ
ካነ፡ሥዋሬሁ፥ወ
ወረደ፡ፈለገ፡ዮር
ዳኖስ፡ወተጠም
ቀ፡ውስቲታ፥ወቦ
እ፡ገዳመ፡ሲሐት፡
ወተባረከ፡እምአ
ዕሩግ፡እለ፡ውስቲ
ታ፥ወኃለፈ፡ገዳመ፤
አስቲጥስ፡እንተ፡
ይእቲ፡መዳልወ፡
አልባብ፥ወተባረ
ኮሙ፡ለእለ፡ሀለዉ፡

I. Saint Michael makes Takla Hâymânôt to walk across the Red Sea when he was on his way to Jerusalem. (*See chapter LXXXII*).

II. Takla Hâymânôt finds the body of a pilgrim who had died of thirst on his way to Jerusalem, and raises him to life. (*See chapter LXXXII*).

CHAPTER LXXXII.

HOW TAKLA HÂYMÂNÔT WALKED OVER THE WATERS OF THE RED SEA, AND RAISED A DEAD MAN TO LIFE, HOW HE ARRIVED AT JERUSALEM, AND HOW HE WAS RECEIVED BY MICHAEL, THE ARCHBISHOP.

(Fol. 128*b*. 3). And it came to pass that whilst he was journeying about in this manner he went down to JERUSALEM, a pillar of light guiding him on his way, and wheresoever he came all the mighty works of the APOSTLES followed him; and [on his way] he wrought marvellous things and wonders, for in one place he made water to spring up out of the ground, in another he healed the sick, and in another he raised the dead. And he came to the RED SEA, and when he did not find a ship wherein he might sail across it, he prayed the Prayer of the Gospel; and having made an end of the prayer, (Fol. 129*a*. 1) SAINT MICHAEL, the angel of GOD, appeared unto him according to his wont, walking upon the sea, and our father the holy man TAKLA HÂYMÂNÔT followed him, and the two crossed over the sea together in one hour (see Plate LXXX).

And having crossed the sea, our father the holy man TAKLA HÂYMÂNÔT found a dead man (see Plate LXXX) there, and he pronounced a blessing over him, saying, "If thou wast a Christian [during thy lifetime], "in the NAME of (Fol. 129*a*. 2) my GOD JESUS CHRIST, Whose CROSS I "carry, rise up out of thy sleep;" and straightway that dead body rose up like one who had woke up from his sleep, and cried out, saying, "Yea, I "am a Christian, and I belong to the people of ZION, whose Lord is GOD." Then our father the holy man TAKLA HÂYMÂNÔT said unto him, "Who "slew thee?" and the man said unto him, "I died of thirst as I was on my "way to JERUSALEM." And the holy man our father TAKLA HÂYMÂNÔT (Fol. 129*a*. 3) said unto him, "If thou wouldst go to JERUSALEM come, "follow me," and he followed him; and TAKLA HÂYMÂNÔT came unto the grave of our LORD whilst ABBÂ MICHAEL, the Archbishop of ALEXANDRIA,

was there, and he went into his presence and bowed low in homage before him. And the Archbishop rose up from his throne and bowed before him, and he said unto him, "Happy is thy coming unto me, TAKLA HÂYMÂNÔT, "thou man of GOD," and our father the holy man TAKLA HÂYMÂNÔT said unto him, "Bless me, O Father, for I would receive thy blessing." (Fol. 129*b*. 1) And he said unto him likewise, "My Father, who told thee my name?" And the Archbishop said unto him, "Verily I say unto thee that an angel "of GOD informed me concerning thee on this very day;" and he blessed him with many blessings, saying, "May GOD bless thee with the blessing "of my fathers the APOSTLES, and with the blessing of the Archbishops "who have sat upon the throne of MARK." Then our father the holy man TAKLA HÂYMÂNÔT [Page 75] embraced the hands and the feet of the (Fol. 129*b*. 2) Archbishop, and the Archbishop kissed his head and his mouth, and said unto him, "From this time forward thou shalt be, O monk, "a father of many monks, and many churches (*or*, Christian houses) shall "be built in thy name; return thou to thine own country, and this shall be "thy portion from GOD." Then our father the holy man TAKLA HÂYMÂNÔT said unto him, "I will not return unto mine own country, for I have come "here that I may be buried by thy hands, (Fol. 129*b*. 3) and I cannot learn "how to be a monk and how to lead the monastic life by myself, for I do "not know the works of asceticism." And MICHAEL the Archbishop said unto him, "Verily I say unto thee that among the monks there is none greater "than thyself, nevertheless I tell thee that thou must consent to my words." And our father the holy man TAKLA HÂYMÂNÔT said unto him, "Yea, I "will do what thou sayest unto me, for next to my LORD GOD thou art "my father; nevertheless I desire to embrace the saints who are in the "desert of SÎḤET[1] and ʾEṢḲÊṬĔS (SCETE)." And the Archbishop said unto him (Fol. 130*a*. 1, 2) "Go, and may GOD make straight thy way."

[1] A form of the Coptic name ⲥⲓⲏⲧ.

ህየ፡ወአሚሃ፡አስ
ተርአዮ፡መልአከ
እግዚአብሔር፡
ወይቤሎ፡ምንተ፡
ትብል፡አ ተከለ፡ሃ
ይማኖት፡ወይቤ
ሎ፡አቡነ፡ቅዱስ፡
ተከለ፡ሃይማኖት፡
እፈቅድ፡ነቢር፡ዝ
የ፡ወይቤሎ፡መል
አከ፡ለከሰ፡ኢኮነ
ት፡ከፍልከ፡ዛቲ፡
ገዳም፡ወባሕቱ፡
ደቂቅከ፡ይበዝኑ፡
ውስቲታ፡በደኃ
ሪ፡መዋዕል፡አንተ
ሰ፡ፃእ፡ብሔረ፡ኢ
ትዮጵያ፡ወአመ
ጓኸ ስ፡ሰብአ ዘመጽአ፡
ኀቢከ፡እምድኅረ፡
ፈተንኮ፡በምግባ

ረ፡ጽድቅ፡ወአል
ቦ፡ዘይመጽእ፡ኀቢ
ከ፡ዘኢይ በቍዕ፡
ስመንግሥተ፡ሰ
ማያት፡ወይቤሎ፡
አቡነ፡ቅዱስ፡ተከ
ለ፡ሃይማኖት፡በአ

ይ፡መዋዕል፡እገ
ብር፡ዘንተ፡እግ
ዚእየ፡ወይቤ
ሎ፡በዝ፡መዋዕ
ል፡ጌሎቱ፡ይዕቀ
ቦ፡ለግብሩ፡ተከለ፡
ሃይማኖት፡አሚን፡

I. Takla Hâymânôt visiting the river Jordan and kneeling before it. (*See chapter LXXXIII*).
II. Takla Hâymânôt visits the monks in the desert of Scete and is blessed by them. (*See chapter LXXXIII*).
III. The angel of the Lord appears to Takla Hâymânôt and tells him to return to Ethiopia. (*See chapter LXXXIII*).

CHAPTER LXXXIII.

HOW TAKLA HÂYMÂNÔT VISITED ALL THE HOLY PLACES IN PALESTINE FROM BETHLEHEM TO THE MOUNT OF OLIVES, AND HOW HE WENT TO THE DESERT OF SCETE AND WAS BLESSED BY THE ASCETICS WHO LIVED THERE.

(Fol. 130*a*. 3) Then TAKLA HÂYMÂNÔT departed from him and worshipped at the grave of the Lord, and he came unto all the places where our Lord [went] from GALILEE, the place where He became incarnate, to the MOUNT OF OLIVES, the place of His Ascension; and he came down the river JORDAN (see Plate LXXXI) and was baptized therein. Then he came to the desert of SÎḤET and was blessed by the old men who were there, (see Plate LXXXI) and he passed through the desert of SÎḤET, which [name] is [interpreted], "Balance of hearts,"[1] and he received a blessing from those who were (Fol. 130*b*. 1) there. And at that time the angel of GOD appeared unto him, (see Plate LXXXI) and said unto him, "What sayest thou, O TAKLA HÂYMÂNÔT?" And our father the holy man TAKLA HÂYMÂNÔT said unto him, "I wish to dwell here;" and the angel said unto him, "This desert shall not be thy portion, never-"theless thy sons shall multiply therein in the latter days. As for thee, "get thee into the country of ETHIOPIA, and thou shalt make monks of the "men who shall come unto thee after thou hast searched out the work "(Fol. 130*b*. 2) of righteousness; and there shall not come unto thee any "man who is not profitable for the kingdom of heaven." Then our father the holy man TAKLA HÂYMÂNÔT said unto him, (Fol. 130*b*. 3) "In what "days shall I do this, O master?" And he said unto him, "In these days" (*i. e.*, now). May his prayer protect his servant TAKLA HÂYMÂNÔT! Amen.

[1] *I. e.*, ⲯⲓ ϩⲏⲧ.

ምዕ፡፹፱፡፡ወእም
ዝ፡ተመይጠ፡አቡ
ነ፡ቅዱስ፡ተከለ፡ሃ
ይማኖት፡ብሔረ
ኢትዮጵያ፥ወበ
ጽሐ፡ምድረ፡ት
ግራ፡ወውእቱ፡ብ
እሲ፡ዘአንሥአ፡
እሙታን፡ኮነ፡ይ
ተልዎ፥ወበዒሐ
ፀዐዳ፡እም ባ፡ይ
ቤሎ፡ውእቱ፡ብ
እሲ፡አባ፡ቅዱስ፡
እፈቅድ፡ታልብ
ሰኒ፡ልብሰ፡ምን
ኵስና፥ወይቤሎ፡
አቡነ፡ቅዱስ፡ተከ
ለ፡ሃይማኖት፡ት
ከልኑ፡ፀዊረ፡ክበ
ደ፡ፃማሆሙ፡ለ
ቅዱሳን፥ወይቤ

ሎ፡አምሳክከ፡ዘ
ይከል፡ኵሎ፡ያጽን
ዓኒ፡በጸሎትከ፥
ወአልበሶ፡አቡነ፡
ቅዱስ፡ተከለ፡ሃይ
ማኖት፡ልብሰ፡ም
ንኵስና፡ወሰመ
የ፡ከሞ፡አርአየነ፡
ጸጋሁ፥ወኮነ፡ዐቢ
የ፡መስተጋድለ፡
ወነበረ፡ምስሊሁ፡
እንዘ፡ይጸመዶ፡ዘ

ልፈ፥ወወለደ፡አ
ቡነ፡ቅዱስ፡ተከለ፡
ሃይማኖት፡ብዙ
ኃነ፡መነኮሳተ፡እደ፡
ወአንስተ፡በምህ
ሮ፡ሃይማኖት፡፡ወ
በምንኵስና፡በኵ
ሉ፡አድያማተ፡ት
ግራይ፡፡ወአጥረዩ፡
ደቂቁ፡ብዙኃነ፡ም
ኔታተ፡ወእስከ፡ይ
እዚ፡ይሰመዩ፡በስሙ

Takla Hâymânôt ordains the man whom he had raised from the dead on his road to Jerusalem, and gives him the name of 'Arayana Sagâhû.

(*See chapter LXXXIV*).

CHAPTER LXXXIV.

HOW TAKLA HÂYMÂNÔT RETURNED TO THE COUNTRY OF TEGRÊ, AND HOW HE MADE A MONK OF THE MAN WHOM HE HAD RAISED FROM THE DEAD ON HIS WAY TO JERUSALEM.

(Fol. 131*a*. 1) Then our father the holy man TAKLA HÂYMÂNÔT returned to the country of ETHIOPIA, and he came to the country of TEGRÊ; and the man whom he had raised from the dead followed him. And when he arrived at the village that man said unto him, "Holy father, I wish thee "to endue me with the garb of the monastic life." And our father the holy man TAKLA HÂYMÂNÔT said unto him, "Art thou able to bear the weight "of the labours of the saints?" And the man said unto him (Fol. 131*a*. 2), "Thy GOD, Who is able [to do] all things, will give me strength [to bear] "through thy prayer;" and our father the holy man TAKLA HÂYMÂNÔT arrayed him in the garb of the monastic life, (see Plate LXXXII), and called his name, "'ARAYANA ṢAGÂHÛ," and the man became a great athlete in the ascetic life, and dwelt with the holy man closely and continually. And our father the holy man TAKLA HÂYMÂNÔT begot many followers of the monastic life, both men and women, and he taught the faith and the monastic life in all the borders of TEGRÊ, and his sons possessed many religious houses, which are called after his name unto this day [Page 76].

CHAPTER LXXXV.

HOW TAKLA HÂYMÂNÔT VISITED JERUSALEM A SECOND AND A THIRD TIME, AND HOW THE ARCHBISHOP MICHAEL ADVISED HIM TO FOUND A MONASTERY.

(Fol. 131*b*. 1) And again TAKLA HÂYMÂNÔT journeyed to JERUSALEM, and he came unto those to whom he had come formerly, and then

ምዕ፡፹፫።። ወካዕበ፡ ወረደ፡ኢየሩሳሌ ም፡ወበጽሐ፡ኀበ፡ ኵሉ፡ዘበጽሐ፡ቍ ዳሚ፡ወተመይጠ በሰላም፡ወሥልጠ መ፡ወረደ፡ኢየሩሳ ሌም፡ወበጽሐ፡ኀ በ፡ሊተ፡ጓጓሳት፡አ ባ፡ሚካኤል።ወሰገ ደ፡ወተአምኖ፡ወ ይቤሎ፡እባ፡ሚካ ኤል፡ወልድየ፡ሰም ን፡ትገብር።ናሁ፡ ሣልስከ፡ዝንቱ፡እ ገዘ፡ትትመየየጥ፡ በ፩ዘመን፡ወእም ይእዜሰ፡አዕርፍ፡ ውስተ፡፩ገዳም፡እ ስመ፡ይጌይሶ፡ሰመ ነኮከ፡ኵሉን፡መን ን፡እምነ፡ፈሊክ፡ ወይቤሎ፡እቡነ፡ ቅዱስ፡ተከለ፡ሃይ ማኖት፡እግዚእ የ፡ወተመይጠ፡ግ ሔሮ ፡፡

ምዕ፡፹፬።። ወእም ዝ፡ያዕ፡ውስተ፡ኵሉ እያ፡ያማተ፡ትግራ፡ ወሀርገ፡ደብረ፡ዳሞ፡ ወሶበ፡ርእይዎ፡ቅ ዱሳን፡ደብር፡ተባሃ ሉ፡በበይዋቲሆሙ እንዘ፡ይብሉ፡ዓሡ በጽሕ፡እኁን፡ተከለ፡ ሃይማኖት፡ዘርኢና ሁ፡ቅድመ፡እንዘ፡ ይሰርር፡በጌአክና ፍ፡ወኢጠእመ፡ፍጡ ን፡ኀበ፡አበ፡ምኔት፡ አባ፡ዮሐንስ[መጽሐፈ ሊቃውንት] ኢ፡ወሰገደ፡ሎቱ፡በ

The Archbishop Michael tells Takla Hâymânôt, who has visited Jerusalem for the third time, that he must henceforward live in the desert, and cease to travel.

(See chapter LXXXV).

ምዕራ፡ ፹፯፡፡ወሐ
ረ፡እንተ፡መንገለ፡ም
ድረ፡ዘሳን፥ወበር
ገ፡ደብረ፡ዘይሰመ
ይ፡ቀንጦራር፤ወ
ጾመ፡በህየ፡ጾመ፡
፵ቅድስት፥ወፈ
ተወ፡ይንበር፡ው
ስቲቱ፡እስመ፡ም
ድረ፡በድው፡ውእ
እቱ፥ወአስተርአ
ዮ፡መልአከ፡እግ
ዚአብሔር፡ወይ
ቤሎ፡ምንተ፡ትሒ
ሊ፡ተክለ፡ሃይማና
ት፡ዛቲ፡ገዳም፡ኢ
ኮነት፡ከፍልከ፥ወ
ባሕቱ፡እምድኅረ
ኅጻጥ፡መዋዕል፡
ደቂቅከ፡ይነብር
ዋ፤አንተስ፡ሑር፡
ኅበ፡ኢየሱስ፡ሞ
አ፡ወስምዖ፡ዘይቤ
ለከ፥ወበሳኒታ፡ተ
ንሥአ፡ወከሬ፡ወበጽሐ፡
መካነ፡ሐይቅ፥ወ
ሖረ፡ዲበ፡ባሕር፡ከ
መ፡ዘየሐውር፡በ
የብስ፥ወቦአ፡ኅ
በ፡ኢየሱስ፡ሞአ፡
ወሶበ፡ርእዮ፡ተ
ፈሥሐ፡ፈድፋያ፤
ወይቤሎ፡በእይቲ፡

Takla Hâymânôt and his disciple 'Arayâna Ṣagâhû are received by Abbâ Yôḥannî and the monks of the Monastery of Dâmô in Tegrê.

(*See chapter LXXXVI*).

returned in peace; and he journeyed a third time to JERUSALEM, and came to Archbishop MICHAEL, and he did homage to him and embraced him; and ABBÂ MICHAEL said unto him, "My son, why doest thou this? For "behold, this is the third time that thou hast come hither. Henceforward "thou must rest in one desert, for it is better for a monk to lay the foun- "dations of his monastery than to wander about." (Fol. 131*b*. 2) And our father the holy man TAKLA HÂYMÂNÔT (Fol. 131*b*. 3) said unto him, "I agree, O my lord;" and he returned to his own country (see Plate LXXXIII).

CHAPTER LXXXVI.

HOW TAKLA HÂYMÂNÔT RETURNED TO ABBÂ YÔḤANNÎ, AND BEGGED HIM TO BLESS HIM BEFORE HE DEPARTED INTO THE DESERT TO LEAD THE LIFE OF A SOLITARY ASCETIC.

Then TAKLA HÂYMÂNÔT went round about through all the borders of TEGRÊ, and he went up to the Monastery of DÂMÔ, and when the saints in the mountain saw him, they spake among themselves, saying, "Behold, our brother TAKLA HÂYMÂNÔT, whom we saw formerly flying in the air with six wings, hath again come;" and they brought him quickly to the Abbot, ABBÂ YÔḤANNÎ. And when ABBÂ YÔḤANNÎ saw him, he rose up and did homage to him, by reason of the grace (Fol. 132*a*. 1) which he had observed in him formerly (see Plate LXXXIV); and all the saints magnified him exceedingly. Now when the holy man our father TAKLA HÂYMÂNÔT saw the useless praise [which they bestowed upon him], he disliked [it] exceedingly, and he said unto ABBÂ YÔḤANNÎ, "O "my father, the Archbishop commanded me to lead the life of a monk, "and to dwell in the desert, but should I live here, this useless praise would "be an abomination unto my soul. Do thou then give me a blessing, so "that I may depart and dwell in one of the deserts." Then ABBÂ YÔḤANNÎ

ነጣእከ፡ቅብዓ፡ ተ፡ኮነኒ፡እበ፡ሀበ ምዕራ፡ፍጹ፡ወከ
ወእስኪማ፡በእደ ኒ፡ቅብዓ፡ወእስኪ መዝ፡ውእቱ፡ልደ
ዊከ፡ቅዱሳት፡ወ ማ፡በእደዊከ፡ቅዱ ተ፡እበዊነ፡ቅዱሳ
ይቤሎ፡በደብረ፡ ሳት፡ወወሀቦ፡አባ፡ ንኒ፤እባ፡እንጦንዮ
ጳሞ፡በእደ፡አባ፡ ተከለ፡ሃይማኖት፡ ስ፡ሰብሰ፡ልብስ፡
ዮሐኒ፡ወይቤሎ፡ ቅብዓ፡ወእስኪ ምንኮ ስና፡በእ
እምይእዜሰ፡እ ማ፡እስመ፡ይቤ ደ፡መልአከ፡ቅዱ
ፅረጉኩ፡አንስ፡እ ሎ፡መልአክ፡ስ ስ፡ማ፡ካኤል፡አባ፡
ምፃማ፡ጥናት፡እ ምዮ፡ዘይቤለከ፡ እንጦንዮስ፡ወለ
ንዘ፡ወልድዮ፡እን ዶ፡ለእባ፡መቃር
ስ፡ዘየዐቢ፡ወእባ፡
መቃር ስ፡ወለዖ፡
ለኤባ፡ጸሳ ሞን
ወእባ፡ኤሳሞን፡ወ
ለዶ፡ለእባ፡ኣኩ፡ም
ዮስ፡እበ፡ማኅበር፡
ወእባ፡ኣኩ፡ምዮስ
ወለዖ፡ለእባ፡ቲ
ምድር ስ፡ወለዖ፡ (መለጠ፡ኮ፡ም፡ር፡ስ፡)
ለእባ፡አረጋዊ፡ወ (ዝሙአ፡ክ፡ዝ፡ሳ፡)
አባ፡አረጋዊ፡ወፅ

The angel of God appears to Takla Hâymânôt and tells him that the country of Zâlân is not the place wherein he shall settle, and that he must go to the Abbot Îyâsûs Mô'a.
(*See chapter LXXXVII*).

said unto him, (Fol. 132*a*. 2) "It is not thou who sayest this thing, but it "is the will of GOD which calleth thee to return to thy country. Now many "of the saints among the old men have told me that thy portion is the "country of SHAWÂ, depart then thither in peace, and may GOD, Whom "my fathers have pleased, the GOD Who hath nursed me and fed me until "this day, and the angel of GOD Who hath guided me and brought me "into this (Fol. 132*a*. 3) monastery, make straight thy path, and make fair "thy departure." Then, having blessed him, the word of prophecy came down into his mouth, [and he said,] "Thou shalt be great and honourable "exceedingly among the monks, and they shall declare (*or*, call) thy name "together with the names of the famous and renowned patriarchs of the "monks, that is to say, ABBÂ ANTHONY, and ABBÂ MACARIUS;" and TAKLA HÂYMÂNÔT was blessed by him, and departed on his road. May their prayer and their blessing be with their servant TAKLA HÂYMÂNÔT! Amen.

CHAPTER LXXXVII.

HOW TAKLA HÂYMÂNÔT WENT TO MOUNT ḲANṬÔRÂR IN ZÂLÂN, AND HOW THE ANGEL OF GOD TOLD HIM TO GO TO THE ABBOT ÎYÂSÛS MÔ'A.

(Fol. 132*b*. 1) And TAKLA HÂYMÂNÔT set out on the road to the country of ZÂLÂN, and he ascended a mountain which is called ḲANṬÔRÂR, and here he kept the holy fast of Forty Days; and he wished to live there, for the country was a plain and was an open one. Then the angel of GOD (Fol. 132*b*. 2) appeared (see Plate LXXXV) unto him, and said, "What "is this that thou thinkest, O TAKLA HÂYMÂNÔT? This desert is not thy "portion, nevertheless after a few days thy sons shall inhabit it; as for thy-"self, get thee to ÎYÂSÛS MÔ'A, (Fol. 132*b*. 2) and hearken unto that which "he shall say unto thee." And on the morrow he rose up and departed,

እ፡ምድረ፡ኢትዮ
ጵያ፡ወነበረ፡በዳ
ሞ፡ወወለዶ፡ለአባ፡
ማትያስ፡ወአባ፡
ማትያስ፡ወለዶ፡
ለአባ፡ዮሲፍ፡ወአ
ባ፡ዮሲፍ፡ወለዶ፡
ለአባ፡መድኃኒን፡
እግዚእ፡ወአባ፡መ
ድኃኒን፡እግዚእ፡
ወለዶ፡ለአባ፡ሚዛ
ን፡ዘውእቱ፡ከርስ
ቶስ፡ቢዛነ፡ወአባ፡
ከርስቶስ፡ቢዛነ፡
ወለዶ፡ለመከተል፡
ሞአ፡ወአባ፡መከ
ተል፡ሞአ፡ወለዶ፡ለ
አባ፡ዮሐኒ፡ወአባ፡
ዮሐኒ፡ወለዶሙ፡
ለአባ፡ኢየሱስ፡ሞ
አ፡ወለአባ፡ተክለ፡
ሃይማኖት፡ለአባ፡
ኢየሱስ፡ሞአ፡ወ
ለዶ፡በቀሚስ፡ወ
በቅናት፡ወለአባ፡
ተክለ፡ሃይማኖት፡
በቆብዕ፡ወአስኪ
ማ፡ወአባ፡ተክለ፡ሃ
ይማኖት፡ወሀቦ፡
ለኢየሱስ፡ሞአ፡
ቆብዓ፡ወአስኪማ፡
በከመ፡ንቤ፡ተዳሚ፡

Takla Hâymânôt holding converse with the Abbot Îyâsûs Mô'a, who dwelt in a monastery which was built on an island standing in a river or lake; to reach the place Takla Hâymânôt walked on the water.

(*See chapter LXXXVII*).

and he came to a place on the sea-shore, and he walked upon the water, even as a man walketh on the dry land; and he came unto ÎYÂSÛS MÔ'A. And when the Abbot saw him, he rejoiced exceedingly (see Plate LXXXVI), and said unto him, "Where didst (Fol. 133*a*. 1) thou receive "the cowl and the cloak which are in thy holy hands?" And TAKLA HÂYMÂNÔT said unto him, "In MOUNT DÂMÔ, at the hand of ABBÂ "YÔḤANNÎ." And our father the holy man TAKLA HÂYMÂNÔT said unto him, "From this time onwards [Page 77] I will cease from the toil of the "road; I will be thy son, (Fol. 133*a*. 2) and thou shalt be [my] father; "give me the cowl and cloak which are in thy holy hands." And the Abbot gave to ABBÂ TAKLA HÂYMÂNÔT the cowl and the cloak, for the angel said unto him, "Hearken unto what he sayeth unto thee."

CHAPTER LXXXVIII.

HOW THE GARB OF THE MONK AND THE RULE OF THE ASCETIC LIFE DESCENDED FROM ANTHONY THE GREAT TO TAKLA HÂYMÂNÔT.

(Fol. 133*a*. 3) Now the begetting of our holy fathers took place as follows:—ABBÂ ANTHONY put on the monastic garb at the hand of the holy angel MICHAEL, and ABBÂ ANTHONY begot ABBÂ MACARIUS, the Great. And ABBÂ MACARIUS begot ABBÂ PHIL-AMMÔN, and ABBÂ PHIL-AMMÔN begot ABBÂ PACHOMIUS, and ABBÂ PACHOMIUS begot ABBÂ THEODORE, and ABBÂ THEODORE begot ABBÂ 'ARAGÂWÎ, that is to say, MICHAEL. And ABBÂ 'ARAGÂWÎ went forth from the country of ETHIOPIA, (Fol. 133*b*. 1) and dwelt in DÂMÔ, and he begot ABBÂ MATTHIAS, and ABBÂ MATTHIAS begot ABBÂ JOSEPH, and ABBÂ JOSEPH begot ABBÂ MADKHANÎNA 'ĔGZÎ'Ĕ, and ABBÂ MADKHANÎNA 'ĔGZÎ'Ĕ begot ABBÂ MÎZÂN, that is to say, KRESTÔS BÊZÂNA, and ABBÂ KRESTÔS BÊZÂNA begot MASḲAL MÔ'A, and ABBÂ MASḲAL MÔ'A begot ABBÂ YÔḤANNÎ, and

ከ፡አእመርኩ፡ከ
መ፡እግዚአብሔ
ር፡ምስሌከ፡ወበ
በይነ፡ዝንቱ፡ነገር
መጻእኩ፡ከመ፡እ
ትጋነይ፡ለከ፡እስ
መ፡ነበርነ፡አነ፤ወ
ሰብእየ ፡እንዘ፡
ንፈርሆ፡ለውእ
ቱ፡ተመን፡ወንገብ
ር፡ሎቱ፡ኵሎ፡ዘ
ፈቀደ፡ወይቤሎ፡
እቡነ፡ቅዱስ፡ተከ
ለ፡ሃይማኖት፡ዘከ
መዝኑ፡ብእሲ፡ባ
ርከኒ፡ትብለኒ፡
ወሶበ፡ኃደገ፡አም
ልኮ፡ሰይጣን፡ወተ
ጠመቀ፡በስመ፡አ
ምላኪየ፡ኢየሱ
ስ፡ክርስቶስ፤ው

እተ፡ጊዜ፡እባርከ
ከ፡ወይቤሎ፡መ
ኵንን፡አጥምቀኒ
አባ፡ወባርከኒ፡ወ
ተንሥአ፡እቡነ፡ቅ
ዱስ፡ተከለ፡ሃይማ
ኖት፡ ወወረዴ፡ው
ስተ፡ፈለገ፡ዞሐ፡ወ
ቀደሰ፡ማየ፡ወአጥ
መቆ፡ለመኵንን፤
ወለሰብኡ፡በስመ
አብ፡ወወልድ፡ወ
መንፈስ፡ቅዱስ፡
ወኮነ፡ኍልቆሙ፡
ለእለ፡ተጠምቁ፡በ
ይእቲ፡ዕለት፡፵፻
እደው፡ዘእንበለ፡
አንስት፡ወደቅ፡ወ
መጠዎሙ፡እም
ሥጢር፡ቅዱስ፤ወ
አዘዞሙ፡ይሕንጹ

ቤተ፡ክርስቲያን፡
መልዕልተ፡ውእቱ፡
ደብር፡ኀበ፡ቀተሉ፡
ለከይሲ፡ወሐነጹ፡
ወአንበረ፡ሎሙ፡
ታቦተ፡በስመ፡፬
እንስሳ፡ወሀሎ፡እ
ስከ፡ይእዜ፡ ፡

Takla Hâymânôt makes the sign of the Cross over a horned serpent which was 175 cubits long, and the reptile is forthwith rent asunder the whole length of its body.

(*See chapter LXXXIX*).

ABBÂ YÔḤANNÎ begot ABBÂ ÎYÂSÛS MÔ'A and TAKLA HÂYMÂNÔT (Fol. 133*b*. 2), the former by the cassock and girdle, and the latter (Fol. 133*b*. 3) by the cowl and the cloak; and to ABBÂ TAKLA HÂYMÂNÔT ÎYÂSÛS MÔ'A gave the cowl and the cloak, even as we have said before.

[To be read on the Sixth Day of the Week.]

CHAPTER LXXXIX.

HOW TAKLA HÂYMÂNÔT WENT UP THE MOUNTAIN OF DÂDÂ AND SLEW A MIGHTY SERPENT, AND HOW THE MEN OF THE COUNTRY BECAME CHRISTIANS, AND RECEIVED BAPTISM AT THE HAND OF THE HOLY MAN.

(Fol. 134*a*. 1) And the holy man our father TAKLA HÂYMÂNÔT said farewell to ABBÂ ÎYÂSÛS MÔ'A and departed towards 'AMḤARÂ, and he went down on the western side where there was a high mountain which was called DÂDÂ; and he ascended the mountain with his disciple 'ARAYÂNA ṢAGÂHÛ, and found there a mighty snake which had been there from days of old, and which was under the rule of a witch woman whose name was GUĔDÎT. And when our father the holy man TAKLA HÂYMÂNÔT looked at the snake, it reared itself up (Fol. 134*a*. 2) and thrust out its tongue, wishing to hurl itself on him; but the holy man made the sign of the CROSS over it, and straightway the serpent was cut asunder, (see Plate LXXXVII) and became two pieces, one of which slid down the rock, and the other glided under a stone. Then TAKLA HÂYMÂNÔT told his disciple to measure the serpent and to find out how long it was, and he measured it, and its length was one hundred and seventy-five cubits.

And our father the holy man TAKLA HÂYMÂNÔT lived in (Fol. 134*a*. 3) the mountain for one month. And after these things the people of the city went up into the mountain to worship the serpent, and they found

our father the holy man TAKLA HÂYMÂNÔT standing there praying, but the serpent which they had been wont to worship was not to be found. Then they said unto him, "O monk, whence comest thou? And by what "means hast thou ascended this mountain? To-day we cannot find the "serpent; hast thou driven him away?" And our father the holy man TAKLA HÂYMÂNÔT said unto them, (Fol. 134*b*. 1) "I have not driven him "away, but I have killed him by the might of GOD, go ye, and this young "man will shew you his carcase;" and they found him in a state of rottenness and putrefaction, and the beasts and the birds would not eat him. Then the people asked the disciple, saying, "With what did ye kill him?" And he said unto them, "As soon as my father made the sign of the "CROSS over him, he split in twain, and died;" and by the will of GOD [Page 78] fear entered into the hearts of the people of the city (Fol. 134*b*. 2). Then the people marvelling went and told the king that there was a monk in the mountain, and that he had slain the serpent which they used to worship; and he said unto them, "What is this man like?" And they said unto him, "The man is of fine stature and exceedingly good to look "upon;" and he said unto them, "Come, let us go and see him." So they departed to him. And when they had arrived at the place where he was, the governor did homage to him from afar, and he said, "I beseech thy "holiness, O man of God, (Fol. 134*b*. 3) to permit me to draw nigh unto "thee;" and our father the holy man TAKLA HÂYMÂNÔT said unto him, "Come," and the governor went and bowed down before him, saying, "Bless me." Then our father the holy man TAKLA HÂYMÂNÔT said unto him, "I cannot give thee a blessing without knowing what thy faith is." And the governor said unto him, "My belief is in the Law of the Christians, "nevertheless that which is within me worshippeth the serpent; but when "I heard that thou hadst slain him by means of a sign [made] by thy hand "(Fol. 135*a*. 1) I knew that GOD was with thee. And because of this thing "I have come unto thee that I may submit myself to thee, for we, that is

"to say, I and my people, used to fear that serpent, and do for him every-"thing which he desired." Then our father the holy man TAKLA HÂY-MÂNÔT said unto him, "Art thou a man of such habits and yet sayest unto "me, 'Bless me?' When thou hast forsaken the worship of Satan, and art "baptized in the NAME of my GOD JESUS CHRIST, then, and not before, "(Fol. 135*a*. 2) will I bless thee;" and the governor said unto him, "Bap-"tize me, O father, and bless me." Then our father the holy man TAKLA HÂYMÂNÔT rose up and went down into the river ZÔḤA, and consecrated the water and baptized the governor and his people in the NAME of the FATHER, and the SON, and the HOLY SPIRIT. Now the number of those who were baptized on that day was three thousand men, without [reckoning] women and children; and TAKLA HÂYMÂNÔT administered to them the HOLY MYSTERIES, and commanded them to build (Fol. 135*a*. 3) a church upon the mountain at the place where he had slain the serpent, and they did so. And he set therein for them a *tâbôt*[1] in the name of the Four Beasts, and it is there until this day.

CHAPTER XC.

HOW TAKLA HÂYMÂNÔT WAS TOLD BY A VOICE FROM HEAVEN TO DEPART TO SHAWÂ, AND HOW HE PLACED THE BELIEVERS IN THE CITY UNDER THE CARE OF HIS DISCIPLE, AND HAVING EXHORTED THEM TO LEAD GOOD LIVES DEPARTED ON HIS WAY.

(Fol. 135*b*. 1) And it came to pass that whilst he was there, a voice cried to him from heaven and said, "TAKLA HÂYMÂNÔT, TAKLA HÂY-"MÂNÔT, depart to the country of SHAWÂ, for behold, those who held thy "faith and whom I made very many, have become few in number; go

[1] *I. e.*, the tabernacle on the altar wherein the sacramental bread and wine were placed.

አበ፡ለብዙኃን፡መ
ነኮሳት፡ውስተ፡ዛ
ቲ፡ሀገር፡ወበከየ፡
አባ፡አርአየነ፡ጸጋ
ሁ፡ብዙኃ፡እንዘ፡
ይብል፡አአቡየ፡
ብፅዕት፡ይእቲ፡ሀ
ገር፡እንተ፡ትበጽ
ሕ፡ነቢሃ፡ወብፅ
ዕት፡መረጥ፡እንተ
ትከይዳ፡ወብዙ
ዳን፡ሁሉሙ፡እለ፡
ይትወለዱ፡ለከ፡ወ
ይስመዑ፡ቃለከ፤
ወየሐውሩ፡በት
እዛዝከ፡ብፅዕት
ይእቲ፡መቃብር፡
እንተ፡ትዓቀር፡
ሥጋከ፤ወትትዊ
ከፍ፡ደመከ፡ሊተ
ኑ፡ለኃጥኣን፡ወልድ

ከ፡ትብሽሐኒ፡በ
ረከት፡ከ፡አንስ፡እ
ምፈተውኩ፡አሀ
ሉ፡ምስሌከ፡ወባ
ሕቱ፡ፈቃዩ፡እግዚ
አብሔር፡ከልአኔ፡

ወአከተሉነውም፡
ለአቡነ፡ቅዱስ፡ተ
ክለ፡ሃይማኖት፡ው
እቱሂ፡ወሰብአ፡ሀ
ገርሂ፡ወተመይ
ጡ፡ብሔርሙ፡

Takla Hâymânôt is told by a voice from heaven to depart to Shawâ, and having made his disciple 'Arayana Ṣagâhû the priest of those who had become converted to Christianity in that place, he gives him his cross and staff and departs.

(*See chapter XC*).

"thou and visit them, and teach them so that their faith become as it was "in olden time. In that country shall be thy grave, and thy sons shall "multiply therein like the sand of the sea, and like the stars of heaven, "and in thy name shall be built a great monastery, like unto [that in] "JERUSALEM (Fol. 135*b*. 2), and thy memorial shall be heard of in all the "ends of the world;" and when the voice had said these things it became silent. Then our father the holy man TAKLA HÂYMÂNÔT called all the people of the city, and said unto them, "I must go whither my GOD hath commanded me to go. Keep ye the ordinances of GOD, so that ye may "find relief both for your souls and your bodies, and my son 'ARAYÂNA "ṢAGÂHÛ shall dwell with you here, and shall be unto you a father instead "of myself." (Fol. 135*b*. 3) Now when the men of the city heard these words, they wept greatly, and the disciple himself also wept, and said unto him, "Leave me not, O my father, for I desire to go with thee." And our father the holy man TAKLA HÂYMÂNÔT said unto him, "Is it not at "the voice of GOD that I command thee to stay here? This country is thy "portion for ever." And he left with him the cross which was in his hand, and the staff whereon he supported himself, (see Plate LXXXVIII) saying, "These shall be unto thee for a hope;" and he prophesied to him saying, "Thou shalt become (Fol. 136*a*. 1) the father of many monks in "this city." Then Abbâ 'ARAYÂNA ṢAGÂHÛ wept greatly, saying, "O my "father, blessed be the city into which thou comest, and blessed be this "dust whereon thou treadest, and blessed shall be all those who shall be "begotten by thee, and who shall hear thy voice, and shall walk in thy "commandments, and blessed shall be the grave wherein thy body shall "be [Page 79] laid, and thy blood shall be gathered. As for myself thy "servant (Fol. 136*a*. 2) let thy blessing come to me. I desire earnestly to "be with thee, but the Will of GOD restraineth me" (Fol. 136*a*. 3). So the disciple and the men of the city set our father the holy man TAKLA HÂYMÂNÔT on his way, and they returned to their own country.

CHAPTER XCI.

HOW TAKLA HÂYMÂNÔT WENT TO THE COUNTRIES OF WALAḲÂ AND MÛGAR, AND HOW HE PREACHED TO THE PEOPLE OF JAMÂ AND BAPTIZED, AND HOW A DEVIL WHICH WAS WORSHIPPED THERE FLED BEFORE HIM.

(Fol. 136*b*. 1) And our father the holy man TAKLA HÂYMÂNÔT departed to the country of SHAWÂ, that is to say, the land of WALAḲÂ, and he arrived in the land of MÛGAR; and he went up into a high mountain, the name of which is ḲÔʿÂT; now it was the place where sacrifices were offered up to devils. And he fasted in this place and kept frequent vigil, until the devils were dispersed, and he taught [the people] the faith of the GOSPEL. Then, according to his wont he went on and came to the country of JAMÂ, and he went round about through it teaching, and saying, "Repent, (Fol. 136*b*. 2) for the kingdom of heaven hath drawn "nigh.[1] Blessed are those who believe in the Son of God. Blessed "are those who lament their sins, for they shall save themselves from "punishment. Blessed are those who give of their treasure to the poor, "for they give a pledge unto GOD." And when the men who were in the city heard his words, they believed and were baptized by him. Then they told him that there (Fol. 136*b*. 3) was in the city a certain man who was a lover of idols, and who worshipped Satan; now Satan appeared unto this man in visible form. And our father the holy man TAKLA HÂYMÂNÔT went to him, and he enquired of him concerning his whole [manner of] work, and the man told him some things about it openly, but in respect of some he prevaricated to him. And when our father the holy man TAKLA HÂYMÂNÔT saw that the man was trying to deceive him by his speech, he commanded them to give him a certain kind of food which was forbidden to them, so that he might know his [manner of] work, and

[1] St. Matthew iii. 2.

ከለ፡ሃይማኖት፡አን
ከረ፡በእንተ፡ዘሰ
ምዐ፡በእንቲአ
ሁ፡ቅድመ፡ከመ፡
ኢይበልዕ፡እልከ
ተ፡መባልዕተ፡ዘ
በልዐ፡ውእተ፡ዕ
ለተ፡ወነጺሮ፡
ውእቱ፡መጠዓዊ፡
እንዘ፡ያነክር፡አ
ቡነ፡ተክለ፡ሃይማ
ኖት፡ይቤሎ፡ስማ
ዕ፡እነግረከ፡ገሀ
ደ፡ዘኮነ፡ሳዕሌየ፡
አንስ፡ነበርኩ፡በ
ተማርዮ፡በከመ
ነገሩከ፡በእንቲአ
የ፡ወእምቅድመ፡
ትምዳእ፡አንተ፡
ነገረኒ፡እምሳኪ
የ፡ዘአስግድ፡ሎ

ቱ፡ወይቤለኒ፡አ
ንስ፡አኀድገከ፡ወ
አሐውር፡ምድረ፡
ኅዚም፡ወእቤ
ሎ፡በምንት፡ተኃ
ድገኒ፡እግዚእየ፡
ወይቤለኒ፡ናሁ፡ይ
መጽእ፡ኀቤከ፡ዘ
ይጸንዕ፡እምኔየ፡
ዘፍሉጥ፡ሥርዓ
ቱ፡ወነገረኒ፡በት
እምርት፡ግብረ
ከ፡ወልብሰተከ፡
ወይቤለኒ፡ዘአ
ብልዐከ፡ብሳዕ፡
ወዘአኀረመከ፡ኀ
ረም፡እስመ፡ኢ
ይትከሀለከ፡ትዕ
በዮ፡ወኦበ፡በጽ
ሐኒ፡ትእምርት፡
ዘነገረኒ፡ገበርኩ፡

ዘአዘዝከኒ፡ወሰ
ሚሃሙ፡ሰብእ፡
ሀገር፡አንከኖ፡ከ
መ፡ምጽአቱ፡ለአ
ቡነ፡ቅዱስ፡ተክለ፡
ሃይማኖት፡በት
እዛዘ፡እግዚአብ
ሔር፡ይእቲ፡ወአ
ምኒ፡በኵሉ፡ልቦ
ሙ፡ወፈወስ፡ድ
ውያኒሆሙ፡ወ
አብጠለ፡ኵሉ፡ም
ክንያተ፡ስሕተቶ
ሙ፡

The devil which dwells in a certain magician warns him that Takla Hâymânôt will come and lay a spell upon him, and make him eat strange food, and declares his intention of departing to Gôjâm, and these things come to pass.

(*See chapter XCI*).

when it had been given to him he ate it; and our father the holy man TAKLA HÂYMÂNÔT (Fol. 137*a*. 1) marvelled, for he had heard already that he did not eat that particular kind of food which he had eaten that day. And the idolater was looking at our father TAKLA HÂYMÂNÔT as he marvelled, and he said unto him, "Hearken, and I will tell thee plainly "what hath happened to me. I dwelt in TAMÂRYÔ, as they have already "told thee concerning me, and before thou didst come hither, my god, "whom I worshipped, spake unto me, (Fol. 137*a*. 2) saying, 'I am going "'to leave thee, and I shall go to the country (see Plate LXXXIX) of "'GÔJÂM.' And I said unto him, 'Why art thou going to leave me, O "'Lord?' And he said unto me, 'Behold, there will come unto thee a "'man who is stronger than I am, and whose ordinances are different from "'[mine].' Then he told me about thy miraculous work and about thy "garb, and he told me, saying, 'He will make thee to eat food, and he shall "'lay a ban upon thee, for thou art not able to make thyself as great as "'he is.' And when the wonderful thing of which he had told me came "to me, I did (Fol. 137*a*. 3) as thou didst command me." Now when the men of the city heard them [talking], they marvelled and they knew that the coming of our father the holy man TAKLA HÂYMÂNÔT had taken place by the commandment of GOD, and they believed with all their hearts; and he healed their sick folk, and abolished all their evil devices.

CHAPTER XCII.

HOW TAKLA HÂYMÂNÔT DEPARTED TO THE COUNTRY OF GERÂRYÂ, HOW HE CONVERTED THE GOVERNOR SAMÊN SAGAD, AND OVERTHREW THE ALTARS AND IMAGES OF THE DEVILS WHICH THE MAGICIANS OF THAT COUNTRY WORSHIPPED.

(Fol. 137*b*. 1) Then TAKLA HÂYMÂNÔT went up into the country of GERÂRYÂ, unto a district which is called DÂBÔT; and he wished to

dwell there, but his spirit was not pleased therewith. So he departed, and as he was journeying from this place, the governor of GERÂRYÂ, whose name was SAMÊN SAGAD, saw him, and he wished to be blessed by him. Now there were crowds of men with him, and some said, "Who is this "[man] whose appearance is so different [from that of others]?" And others said, "Is this the man whose story we heard (Fol. 137*b*. 2) in MÛGAR and "JAMÂ?" For as yet the path of the saints [and] monks was not known in all the borders of SHAWÂ, and therefore the people were moved at the sight of him. And the governor said unto [Page 80] his men, "I desire "to be blessed by this man;" and they said unto him, "We have heard "that he never blesseth anyone." And the governor said unto them, "If he "blesseth me, what will ye give me? Now, if he will not bless me, I will "give you (Fol. 137*b*. 3) fifty horses;" and they said unto him, "And we "will give thee fifty horses [if he blesseth thee];" so they made a covenant to this [effect].

Then the governor rose up and went to our father the holy man TAKLA HÂYMÂNÔT, and bowed down before him, and said unto him, "Bless me, father;" and the holy man refused to do so, saying, "I cannot "give thee a blessing, for I know not what thy faith is." And the governor said unto him, "Whatsoever thou commandest me I will observe with my "whole heart always," and as our father the holy man TAKLA HÂYMÂNÔT knew through the HOLY SPIRIT (Fol. 138*a*. 1) which rested upon him that he would become his son, he blessed him, and embraced him, and they held converse with each other. And the word of our father the holy man TAKLA HÂYMÂNÔT entered into the heart of the governor, and he followed it with his whole mind; and he took from his men the fifty horses, according to their agreement. Then the governor took our father the holy man TAKLA HÂYMÂNÔT into his house, and they lived together, and the saint taught the governor the things of GOD, and admonished him to forsake (Fol. 138*a*. 2) the abominable snares which lead to idolatry. And when

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ይ፡እምአርዌ፡እኩ

ይ፨ወባሕቱ፡ኮነ፡እ

ግዚአብሔር፡ይ

ከሥት፡ከመ፡ይሰ

ባሕ፡ስሙ፡በሳዕ

ሊሁ፡በከመ፡ይቤ፡

ነቢይ፡እግዚአብ

ሔር፡ስቡሕ፡በው

ስተ፡ቅዱሳን፡ወይ

ትነከር፡ዘልፈ፡በ

ሳዕለ፡አለ፡ይፈር

ህም፨ወእንበረ፡አ

ቡነ፡ቅዱስ፡ተክ

ለ፡ሃይማኖት፡ታቦ

ተ፡በስመ፡እግዝ

እትነ፡ማርያም፡ወ

መንፈቀ፡ይእቲ፡

በዐት፡አንሶሊያ

ደጓዕሌ፨ወበመ

ንፈቃ፡ከነ፡ውእቱ

ምዕ.፻ሠ።። ወእም ነሢሙ፡እለ፡ይትደ

ዝ፡ወዕለ፡አቡነ፡ቅ ዱ፡እስመ፡ይመስል

ዱስ፡ተክለ፡ሃይማ ሙ፡ዘይበልዑ፡

ኖት፡እንዘ፡ይሰብ ከመ፡አራዊት፡ወ

ከ፡ውስተ፡ሶሎ፡አ ቅዱስ፡አቡነ፡ተ

ድያማተ፡ሸዋ፨ወ ክለ፡ሃይማኖት፡የ

የነሱ፡ኩሎሙ፡ ፡ሥምሙ፡በመክፉ

ስብእ፡ሰበ፡ርእዩ፡ ወበፍቅቱ፡ወይብ

መነኮሳት፡ቦእም ሎሙ፡ኢትፍርሀ፡

Takla Hâymânôt takes Samên Sagâd, the governor of Gerâryâ, to a rock called 'Asba, where lived a devil in the form of a magician; on his approach the devil takes to flight, and is no more seen. Takla Hâymânôt divides the magician's cave into two parts, in one of which he constructed a shrine which held the sacramental tabernacle.

(*See chapter XCII*).

his faith had become strong through all which he had said unto him, TAKLA HÂYMÂNÔT led the governor into all the accursed shrines of the devils, and into the lofty mountains which are called JAMÂ and ʾAMBÛSHA, and into many other accursed shrines, where enchanters dwelt among the crags and cliffs, and into several hidden temples, wherein Satan appeared in visible form (Fol. 138*a*. 3), and where the people went to worship him, and to offer up sacrifices to him. And when the governor arrived there, our father the holy man TAKLA HÂYMÂNÔT pulled down all the altars of the devils, and built churches in their places, and they are there until this day, and the men who are in them relate the miracles and marvels which he wrought there.

And TAKLA HÂYMÂNÔT also led the governor to a great group of rocks called ʾASBÂ, near which lived a mighty magician who was the greatest of all the magicians of GERÂRYÂ; and our father the holy man TAKLA HÂYMÂNÔT made (Fol. 138*b*. 1) the sign of the CROSS against him whilst he was yet some way from him, and sang a Psalm in the NAME of our GOD JESUS CHRIST, saying, "GOD is my strength and my "fortress, and He is my deliverer, and my helper; when I call upon Him "I am saved from my adversary, and He preserveth me from enemies "who would lead me into calamity."[1] Now when the magician heard him say these words, he fled (see Plate XC) in great fear (Fol. 138*b*. 2) and trepidation, and nevermore appeared. Then our father the holy man TAKLA HÂYMÂNÔT went into that cave, and he rejoiced exceedingly, and prophesied, saying, "In this place shall my sons multiply even as GOD "said unto me, and they shall increase, and shall become as the sand of "the sea, and as the stars of heaven which are without number." And he seized all the vessels of iron out of which the magician used to eat and drink, and (Fol. 138*b*. 3) the many pieces of furniture which he who had

[1] Psalm xviii. 2, 17.

fled had left behind with his iron vessels, and made them into a solid [prop] for the church, whereon the [builders] might suspend the upper part(?), and they are there until this day. And our father the holy man TAKLA HÂYMÂNÔT took up his abode among the rocks. And after these things the story of the holy man was heard by those who were afar off, and by those who were near, now he did not rejoice when he heard that his fame was noised abroad, but he fled from the fleeting praise of the world, (Fol. 139*a*. 1) even as a man fleeth from a venomous serpent. Nevertheless GOD made him to be known, in order that His NAME might be praised through him, even as the prophet saith, "God is praised in "His saints,[1] and He is accounted marvellous always through those who "fear Him." And our father the holy man TAKLA HÂYMÂNÔT built in the cave a *tâbôt*, in the name of our LADY MARY; and in one half of the cave was a dome-shaped tabernacle, and in the other half he [lived] (Fol. 139*a*. 2) with his fifteen sons.

CHAPTER XCIII.

HOW TAKLA HÂYMÂNÔT PREACHED IN SHAWÂ, HOW HE VISITED THE CHRISTIANS OF KATATÂ, AND HOW HE MADE HIS NEPHEW ZÊNÂ MARḲÔS A MONK.

(Fol. 139*a*. 2) Then our father the holy man TAKLA HÂYMÂNÔT went forth and preached in all the borders of SHAWÂ. And all the people marvelled when they saw the monks, and there were some of them (Fol. 139*a*. 3) who fled, for they imagined that they would devour [them] like the wild beasts; and our father the holy man TAKLA HÂYMÂNÔT persuaded them by his advice and love, and said unto them, "Fear ye not, (Fol.

[1] Compare Psalm cxlv. 10.

ውሉ ድየ፡ንሕነኒ፡ ከሣ፡ወኮኑ፡፤ወጊ፤ ወረከቡ፡በሞረት፡
ከማከመ ፡ሐብእ፤ ወነበሩ፡እንዘ፡የሓ ጸለዐ፡ዐቢየ፡ወኢ
ወበሠሐ፡ምድረ፡ ሥሡ፡ገሃጣተ፡ ፈተደ፡ነቢረ፡ ፡
ከተታ፡ወረከቦሙ
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ዝ፡አፍቀርሙ፡ጥ
ቀ፡ወብዙኃን፡እ
ምይእቲ፡ሀገር፡ተ
ለውሥ፤ወኮኑ፡መ
ነኮስተ፡በእየ፟ዊሁ
ሚኁለፈ፡ምድረ፡
ወሣዓ፡ወረከቦ፡ክ
ሀየ፡ለእሉ፡ዚኣ፡ ሙፅ፡ፃ፬፡ወእም ድኡ፡ለአቡነ፡ቅዱ
ማርቆስ፡ወልደ፡እ ዝ፡እንዘ፡ያንሶሱ፡ኆ ስ፡ተክለ፡ሃይማኖት
ኀወ፡አቡሁ፡በሥ ቡነ፡ቅዱስ ተክለ፡ መእሕመሞ፡ብዙ
ጋ፡ወአልበሶ፡እቡ ሃይማኖት፡ውስቴ ኀ፟ወእእመረ፡እ
ነ፡ቅዱስ፡ተክለ፡ሃ እህጉር፡ንበረ፡እ ቡነ፡ትዱስ፡ተክለ
ይማኖት፡ልብሶ፡ም ሐቲ፟ዕ ለተ፡ኀበ፡ድ ሃይማኖት፡ ከመ፡
ንኩስና፟ወ፡በዙኃ ንጋገ፡ማይ፤ወወፅ ጋኔን፡ውእቱ ወአ
ነ፡ወለደ፡በምንኩ አ፡ጋኔን፡መአኀዘ፡ረ ተበ፡ለዕለ፡ረድኤ፡

Takla Hâymânôt ordains his brother's son Zênâ Mârḳôs, who makes seventeen disciples.
(*See chapter XCIII*).

"139*b*. 1) O my children, for we are men who are like unto yourselves." And he arrived in the country of KATATÂ, and he found the people thereof [in the same condition as when] he taught them formerly, and he loved them exceedingly because of this thing; and many of the men of that city followed him and became monks by his hands. Then he passed on to the country of WAGDÂ, where he found his nephew ZÊNÂ MARḲÔS, the son of his father's brother in the flesh, and our father the holy man TAKLA HÂYMÂNÔT arrayed him in the garb of the monastic life (see Plate XCI); and ZÊNÂ MARḲÔS begat many sons for (Fol. 139*b*. 2) the monastic life, now they were seventeen in number, and they sought out deserts [wherein to dwell], (Fol. 139*b*. 3) and they found a huge rock in MÂRAT, but he did not wish [them] to dwell [there].

CHAPTER XCIV.

HOW TAKLA HÂYMÂNÔT DROVE OUT A DEVIL FROM HIS DISCIPLE KRĔSTÔS KHÂRAYÔ, AND HOW HE PROVED FROM THE SCRIPTURES THAT IT WAS POSSIBLE FOR A MAN WHO HAD BEEN POSSESSED OF A DEVIL TO BECOME A MONK.

And whilst our father the holy man TAKLA HÂYMÂNÔT was going round about among the cities (*or*, districts), he sat down one day by the side of a stream of water, and a devil in the form of a man came forth and laid hold upon the disciple of our father the holy man TAKLA HÂYMÂNÔT, and he caused him to suffer greatly. Now our father the holy man TAKLA HÂYMÂNÔT knew that the creature was a devil, and he made over the disciple the (Fol. 140*a*. 1) sign of the CROSS, saying, "O thou unclean spirit, by the "power of my GOD JESUS CHRIST get thee out from my son;" and the devil speedily forsook him and betook himself to flight. Now he wished to withdraw himself, but our father the holy man TAKLA HÂYMÂNÔT

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ስተ፡በዐቱ፡እንተ፡
ይእቲ፡አስቦ፡ወኮ
ነ፡መፍቀረ፡እግዚ
አብሔር፡ወመሥ
መረ፡አኃው፡ኵሉ፡
ተረፈ፡መዋዕለ፡ሕ
ይወቱ፡አስከ፡አመ፡
አዕረፈ፡ወቦአ፡ው
ስተ፡መንግሥተ፡
ሰማያት፡እስመ፡
ብሂለ፡ተገዝረ፡ወ
ተጠምቀ፡መንኩ
ሰ፡ወአዕረፈ፡ኢይ
ደልዎሙ፡ለአጋንን
ት፡ረቂቃን፡ዘእንበ
ለ፡ዳእሙ፡ለሥጋ
ውያን፡ግዙፋን፡እ
ምይእዚ፡ሓድግ፡
ነገረከ፡ኦተዓቃፈ
እስመ፡እሉ፡ነገረ.

ት፡፬ለምዕታት፡
እሙናን፡እሙን
ቱ፡በከመ፡ተብህ

ለ፡በስምዐ፡፪ወ
፫ይቁም፡ኵሉ፡
ነገር፡ ፡ ፡

ምዕ፡፯፫፡፡ወእም
ድኅረዝ፡ነገር፡ኮነ፡
ብእሲ፡ዘእምነገደ፡
እልአደም፡ነቢየ፡
ተንባላት፡፡ወሀለዎ፡
ሕፃን፡ወልደ፡፪አ
ውራኅ፡፡ስሐበቶ፡

ዕለት፡ወቀጸበቶ፡
ምሕረት፡ወተናገረ፡
ዝኩ፡ወልዱ፡ከመ፡
ዘልሂቅ፡፡ወይቤሉ፡
ለአቡሁ፡ኦአባ፡ር
ኢኩ፡ብእሲ፡ቀዊ
ሞ፡ከመ፡አምደ፡ብ

The disciple of Takla Hâymânôt becomes possessed of a devil called Baḥr 'Aḳem whilst bathing, but the saint casts out the devil by the sign of the Cross, and grips him by the arm and destroys his power.

(*See chapter XCV*).

made over him the sign of the CROSS, and he was not able to enter the water again, and he stood still on the bank of the stream. Then our father the holy man TAKLA HÂYMÂNÔT went and seized him by the hand, (see Plate XCII) and straightway (Fol. 140*a*. 2) his magical power was made helpless as was manifest to all; and TAKLA HÂYMÂNÔT said unto the devil, "Why didst thou seize my son?" And the devil said unto him, "Thou dost appear unto me as doth every other man, and therefore I "made him my prey, and made him to suffer pain." And our father the holy man TAKLA HÂYMÂNÔT said unto him, "What is thy name?" And the devil said unto him, "BAḤR ʾAḲEM." And our father the holy man TAKLA HÂYMÂNÔT said unto him, "Wilt thou come with me, or wouldst "thou rather return to thy dwelling?" And the devil said unto him, "From "this time forwards (Fol. 140*a*. 3) I shall not have the power to return "into my habitation, because thou hast destroyed my might by making "the sign of the CROSS;" then our father the holy man TAKLA HÂYMÂNÔT circumcised the man and brought him unto the [high] priest of the Christians, and he gave him the name of "KRESTÔS KHÂRAYÔ."

Now there were certain men who were greatly offended at this matter, and they acted deceitfully, and said, "Hath a man who hath been "possessed of a devil the power to become a monk?" And they spake these things because of their ignorance of the Scriptures and the might of GOD, (Fol. 140*b*. 1) Who worked upon the man, and Who worketh by the hands of His saints. Now it is the custom of the Holy Scriptures to call wicked men by the name of "Satans," and they also liken such men unto animals and wild beasts, and unto very many other things, even as our Lord said unto His disciples concerning JUDAS, "Have I not chosen "you Twelve, and one is a Satan?"[1] even as it saith in the GOSPEL of JOHN. And again He said when He was (Fol. 140*b*. 2) rebuking the

[1] St. John vi. 70.

Jews, "Ye are of your father Satan."[1] But we may pass over, O thou man who art offended, the words which are spoken of JUDAS and the JEWS, [and we may observe] that CHRIST rebuked PETER, His beloved one, and said unto him, "Get thee behind me, O Satan, for thou dost not "think of that which belongeth to GOD [Page 82], but only of that which "appertaineth to the children of men,"[2] for he had become a stumbling block in the way, that is to say in the way whereby He would save the whole (Fol. 140*b*. 3) world. And hearken again, O thou man who art offended, how ENOCH[3] in his book likeneth [good men] unto white cattle, and sheep, and beautiful goats, but the wicked men he compareth unto lions, and panthers, and bears, and wolves, and dogs, and jackals at the gates, and foxes among the waste herbage, and pigs, and the wild ass [seeking for] food. And again ISAIAH[4] likeneth wicked men unto dog-flies, and a drunken razor, and the wild beasts of the waste lands (Fol. 141*a*. 1), and the animals of the desert, and to serpents and to stones. And DANIEL[5] likeneth the four kings whom he saw in his vision to wild beasts, for he saith, "Four beasts came up out of the sea;" and HOSEA[6] compareth them to lions and panthers, and to young cows and scorching winds. And AMOS (?) saith, "Locusts, and the fire of a serpent, and a "portion of a snare." And JOEL saith, "The worm, and the locust, and "the wingless locust, and the grasshopper."[7] And HABAKKUK saith, "SHEOL "and death are the things which cannot be satisfied."[8] And ZECHARIAH saith, (Fol. 141*a*. 2) "A mighty mountain and two women."[9] And JOHN THE BAPTIST likeneth them to a generation of beasts of the earth, and vipers,[10] and wolves, and scorpions. And the Book of the ACTS OF THE APOSTLES saith, "The beasts and creeping things of the desert, and the "birds of heaven."[11] And Saint PAUL in this same book saith unto the

[1] St. John viii. 44. [2] St. Matthew xvi. 23. [3] Chapter lxxxix. 9–12 (DILLMANN, *Das Buch Henoch*, p. 57). [4] Isaiah vii. 18, 20. [5] Daniel vii. 3. [6] Compare Hosea xiii. 7, 8. [7] Joel i. 4. [8] Habakkuk ii. 5. [9] Zechariah v. 9. [10] St. Matthew iii. 7. [11] Acts x. 11, 12.

man who was a magician, "O thou who art filled through and through "with sin and evil of every kind, thou child of Satan, thou enemy of "righteousness."[1] And in his Epistle to the CORINTHIANS (Fol. 141*a*. 3) he saith in speaking of the EPHESIANS, "I have fought with wild beasts "of the earth."[2] And again in his Epistle to the PHILIPPIANS he speaketh and sheweth that they were [like] dogs.[3] And in his Epistle to TIMOTHY he saith, "I have escaped from the mouth of the lions."[4] And in his Epistle to TITUS he relates that the prophets of the CRETANS likened them to evil beasts.[5] And JOHN, the writer of the APOCALYPSE, likeneth that Satan to a mighty beast, and [he calleth] the lying Christ (*i. e.*, ANTICHRIST) "red," (Fol. 141*b*. 1) and he likeneth his lying prophet[6] to a beast (*or*, dragon). And again he saith, "There went forth five dogs." Of all these were there not some who, since they were men, [acted] according to the nature of their creation, but do [not the Scriptures] because of their evil works [call them beasts]? And because of their end, Satan, the enemy of the things which are good, who had brought them to be likened unto these similitudes, desired this thing. Now we have adduced many of the testimonies from the HOLY SCRIPTURES [in support of our statement], but we must now (Fol. 141*b*. 2) cease [adding to them], lest our discourse become too long, and our hearers become wearied by us. The words of the HOLY SCRIPTURES are true, and they are not false, and it is their habit to compare good men to good things, and wicked men to evil things. And the narrative of the contendings of our father the holy man TAKLA HÂYMÂNÔT convinceth me that he called that man "devil" because he likened him to his evil works, for he would know by circumcising him that he was a man, for did ever a devil (Fol. 141*b*. 3) yet possess flesh? And is not a devil of a nature which is not material? And now, is it not

[1] Acts xiii, 10. [2] 1 Corinthians xv. 32. [3] Philippians iii. 2.
[4] II Timothy iv. 17. [5] Titus i. 12.
[6] Revelation xii. 3; xvii. 3; xx. 10; and compare xxii. 15.

well that we should let the dead bury their dead, and that we should return to our discourse?

And verily our father the holy man TAKLA HÂYMÂNÔT laid hold upon that man who was possessed of a devil, and by the power of his GOD he drove out from him the devil which dwelt in him, and he circumcised the man, and baptized him, and called him by the name of "KRĔSTÔS KHÂRAYÔ;" and the man dwelt with him and ministered unto him. And after a few days TAKLA HÂYMÂNÔT arrayed him in the garb of the monastic life, (Fol. 142*a*. 1) and he brought him into his cave, that is to say, 'ASBÔ; and the man was a lover of GOD, and he was acceptable unto the brethren all the rest of the days of his life, even until he died and entered into the kingdom of heaven. And yet it hath been said that circumcision, and the baptism of a monk, and death, are not suitable for incorporeal devils, but only for solid and material bodies! Cease then thy speech, O man who dost raise objections, for these words form four (Fol. 142*a*. 2) witnesses which are true, and it is said, (Fol. 142*a*. 3) "On the "testimony of two or three witnesses every matter shall stand" [Page 83].

CHAPTER XCV.

HOW TAKLA HÂYMÂNÔT APPEARED TO A CHILD AND DIRECTED HIM TO TELL HIS FATHER TO GO TO SHAWÂ FOR THE SAKE OF HIS SOUL'S SALVATION, AND HOW WHEN THE MAN REFUSED TO GO THE HOLY MAN HIMSELF APPEARED TO HIM.

And it came to pass after these things that a certain man who belonged to the tribe of AL-'ADAM, and who was a prophet and a soothsayer, had a child, a boy, who was two months [old]; the day impelled him, and mercy made a sign to him, and this boy spake as if he had been a grown up man. And he said unto his father, "O father, I have

"seen a man standing up like a pillar (Fol. 142*b*. 1) of light, and he said "unto me, 'Speak to thy father that he go to the country of SHAWÂ,' and "there shalt thou find salvation for thy soul. And he gave me the name "of this man and said that it was TAKLA HÂYMÂNÔT, and he saith, "'Come unto me quickly'." And when his father had heard [these things] from him, he refused to go [to SHAWÂ]; and the child spake a second time, and his father did not wish to go, and the child spake yet a third time, but his father would not hearken and understand. Then our father the holy man TAKLA HÂYMÂNÔT appeared unto that man at midnight, in the form of a being of light, even as he had appeared formerly unto the man's son, (Fol. 142*b*. 2) and he said unto him, "Why dost thou refuse "[to do] what thy son the child saith unto thee?" And the man said unto him, "What is it, that I have refused [to do]?" And the holy man said unto him, "Did not he say unto thee, 'Get thee into the country of SHAWÂ, "'and there thou shalt find the salvation of thy soul'? And did I not, "moreover, tell thee my name?" And the man said tremblingly, "Yea, "my lord;" and again he said unto him, "Master, art thou he who is called "TAKLA HÂYMÂNÔT?" Then our father the holy man TAKLA HÂYMÂNÔT said unto him, "Yea, I am he, the servant of JESUS CHRIST Whom thou "deniest (Fol. 142*b*. 3). Now, dost thou not believe in my Lord, or shall "I slay thee on this spot?" And the man said unto him with fear, "Do "not slay me, for I do believe in thy Lord." Then our father the holy man TAKLA HÂYMÂNÔT said unto him, "Rise up early in the morning, and "thou shalt take thy wife and thy son, and go to the country of PAṬGÂR, "and there shalt thou find me." And the man said unto him, "Master, I "do not know the road;" and TAKLA HÂYMÂNÔT said unto him, "If thou "believest in my GOD He will bring thee thither;" and having spoken to him thus (Fol. 143*a*. 1) the holy man disappeared from him.

Then the man awoke from his dream in trepidation, and he told his wife everything which he had seen; and she said unto him, "What

"art thou going to do?" And he said unto her, "I am going [to SHAWÂ]; "if thou art willing come thou with me, and if thou art not, then give me "the child who is mine, and who hath become unto me a guide to life." And his wife said unto him, "I will never be separated from thee; let GOD's "will be done!" So the man took his wife and child, and they departed together, and they left their house open and took nothing whatsoever of the things which were (Fol. 143*a*. 2) therein except [their] shoes, and it was even as the man had told the being of light who had appeared unto him in the vision, for he did not know the road whereby they had to travel, and they came in one day from DAWÂRÔ to PAṬGÂR. And in this place they heard men singing Psalms and hymns in the name of our father the holy man TAKLA HÂYMÂNÔT, and they asked the people of the city, and said unto them, "What is the name of this city?" And the people said unto them, "PAṬGÂR," and (Fol. 143*a*. 3) they marvelled at their coming; then the man asked them where the man of GOD, our father the holy man TAKLA HÂYMÂNÔT, lived, and they told him; and when the man, and his wife, and son had come unto him, they bowed down before him, and told him all the matters which concerned their arrival. And the holy man said unto them, "When did ye rise up from your country?" And the man said unto him, "To-day, early in the morning."

Then our father the holy man TAKLA HÂYMÂNÔT gave praise unto GOD, who desireth the salvation of the children of men, and he said unto them, (Fol. 143*b*. 1) "Who made thee to know the way to this cave?" And the man said unto him, "The men of PAṬGÂR told us." Then the holy man said unto them, "Do ye believe in JESUS CHRIST, Who was "born of MARY the VIRGIN to save ADAM and his sons?" And the man said unto him, "We believe everything which thou shalt say unto us, for "thou art a mighty prophet;" and TAKLA HÂYMÂNÔT baptized them (see Plate XCIII) in the NAME of the FATHER, and the SON, and the HOLY GHOST, ONE GOD, and he called (Fol. 143*b*. 2) the father TASFÂ ḤĔDÂN,

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ትመጻእ፡ኅቢየ፡ናከተራትዕ፡ሃይ
ማኖተ፡

ነ፡ቅዱስ፡ተክለ፡ሃ
ይማኖት፡ለሳእካን፡
ምንት፡አነ፡ነዳይ፡አ
ከተራትዕ፡ሃይማ
ኖተ፡ምስለ፡ጳጳስ፡
ወባሕቱ፡ተጊሥኡ፡
ንሑር፡ከመ፡ንትባ
ረክ፡እምኔሁ፡ወነ
ሥአ፡ውእተ፡መጽ
ሐፈ፡ዘሢመተ፡ክ
ህነት፡ወቅብአ፡ሚ
ሮን፡ዘአምጽአ፡ሉ
ቱ፡ቅዱስ፡ሚካኤ
ል፡አመ፡ቀደስ፡ታቦ
ተ፡ወሢመ፡ቀሳው
ስተ፡ወዲያቆናተ፡
በምድረ፡ዳሞት፡
ወሐሩ፡ምስሌሁ፡
ሳእካኒ፡ወነገርዎ፡
ለጳጳስ፡በእንቲአሁ፡
ወውፅአ፡አባ፡ዮሐንስ፡

ምዕ፡፺፯፡፡ወበውእ
ተ፡መዋዕል፡ወፅአ
ጳጳስ፡ዘስሙ፡አባ
ዮሐንስ፡ወለኦክ፡
ኀበ፡አቡነ፡ቆዱስ፡
ተክለ፡ሃይማኖት፡
እንዘ፡ይብል፡አከ
ተብቀ፡ዕ[1]፡ሃይማ

ኖተ፡ወንሢ፡ም፡ቀ
ሳውስተ፡ወዲያቆና
ት፡እስመ፡ኪያክ፡አ
ልሐቀ፡እግዚአብ
ሔር፡ከመ፡ትኩን፡
መምህረ፡ለአሕዛ
ብ፡ወለኵልነ፡አበ፡
ወይቤሉሙ፡አቡ

Takla Hâymânôt baptizes a soothsayer of the tribe of 'Al-'Adam, and his wife and son, and gives them the names of Tasfâ Ḥĕḍân, Ḳirḳôs, and Îyalût respectively.

(*See chapter XCV*).

and his son he called ḲIRḲÔS, and the wife of the man ÎYALÛṬ, and he administered to them the HOLY MYSTERIES, and taught them all the Books of the Church. And after a few days TAKLA HÂYMÂNÔT arrayed them in the garb of the monastic life, and they dwelt [with him] and were obedient to his word. Then TASFÂ ḤĔDÂN turned and went down into the country and preached, and he converted very many of the people to [belief in] the LORD [Page 84] GOD, (Fol. 143*b*. 3) saying, "My own law "is a lie, but the Law of the Christians is righteousness," and he made them to believe upon him as their prophet, and that he was of the same nature as they, and in one day he baptized two or three hundred of them. Then he returned to our father the holy man TAKLA HÂYMÂNÔT, and he lived and pleased GOD all the days of his life; may his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XCVI.

HOW TAKLA HÂYMÂNÔT CONSECRATED PRIESTS AND DEACONS IN ETHIOPIA, HOW HE SET OUT TO VISIT 'ABBÂ YÔḤANNÎ, AND HOW HE BECAME BISHOP OF ONE HALF OF ETHIOPIA.

(Fol. 144*a*. 1) Now in those days the Pâpâ (*i. e.*, the Bishop), whose name was ABBÂ YÔḤANNÎ, went forth, and sent a message to our father the holy man TAKLA HÂYMÂNÔT, saying, "I entreat thy holiness and thy "believing person to come to me so that we may reform the faith, (Fol. "144*a*. 2) and may appoint priests and deacons, for GOD hath bestowed "age upon thee in such measure that thou mayest be a teacher unto the "GENTILES, and a Father unto all of us." And our father the holy man TAKLA HÂYMÂNÔT said unto (Fol. 144*a*. 3) the messengers, "In what "thing can I, the feeble one, reform the faith with the Pâpâ? Nevertheless, "rise up, and let us depart so that we may be blessed by him." And he

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ጸሎትከ፥ወይቤ
ሎ፡አቡነ፡ቅዱስ፡ተ
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ግዚአብሔር፡ዘ
ጸውዓኒ፡እምከር
ሠ፡እምየ፡ያርትዕ፡
ጵጵስናከ፡ዘበሕጉ፡
ወይዕቀብከ፡በሥ
ርዓቱ፡እስከ፡ለዓለ
ም፥ወአስተፋነም፡
ጳጳስ፡ወአተወ፡በ
አቶ፡በስሳም፡ ፥

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ገኖ፡ረድእ፥ወይቤ
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ወቆመ፡ሎቱ፡ወተ
ናገሮ፥ወይቤሎ፡
ምንት፡አንትሙ፡ወ
ይቤሎ፡ረድእ፡ንሕ
ነ፡አግብርቲሁ፡ለ
እግዚአብሔር፤ወ
ሀሎ፡አቡየ፡ውስተ፡
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ገኒ፡ሎቱ፡አንተሂ፡
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ሜሁ፤ወይሁበከ፡
መድኃኒተ፡ነፍከከ

Takla Hâymânôt visits Abbâ Yôhannîs, who requested him to come and assist him in making certain reforms in the Church; Takla Hâymânôt holds the Book of the Ordination of Priests in one hand, and a vessel of the oil of Mêrôn in the other.

(*See chapter XCVI*).

took the book of the ordination of priests, and oil of MÊRÔN, which (see Plate XCIV) SAINT MICHAEL had brought unto him, and he consecrated a *tâbôt*, and appointed priests and deacons in the land of DÂMÔT. And the messengers of the Pâpâ went with TAKLA HÂYMÂNÔT, and they told the Pâpâ when he had arrived, and ABBÂ YÔḤANNÎ (Fol. 144*b*. 1) went out to receive him with joy; and when our father the holy man TAKLA HÂYMÂNÔT saw him, he bowed low before him whilst yet he was afar off; and the Pâpâ bowed low before him, and they embraced each other with a spiritual embrace. And the Pâpâ said unto him, "Bless me, O "father, thou man of GOD, TAKLA HÂYMÂNÔT," but our father the holy man TAKLA HÂYMÂNÔT said unto him, "It is not a desirable thing for "me to bless the Pâpâ, but it is very right that thou shouldst bless me;" (Fol. 144*b*. 2) now when he had said this the Pâpâ refused to do so. Then, after many entreaties the Pâpâ blessed our father the holy man TAKLA HÂYMÂNÔT, and he said unto him, "Thou shalt be Bishop of one "half of ETHIOPIA, and I will be Bishop of the other half of the country." And our father the holy man TAKLA HÂYMÂNÔT said unto him, "This "work doth not befit me, for I am a new-comer in the land; had I "wished for this thing I should have received the permission from GOD "some time ago, when GOD sent me by the hand of His angel a book "of the ordination of priests, (Fol. 144*b*. 3) and oil of MÊRÔN." And TAKLA HÂYMÂNÔT shewed these to the Pâpâ, and he said unto him, "Behold these things," and he gave them unto him; then ABBÂ YÔḤANNÎ bowed low before him, and accepted them from him, and laid them up by him, and he and TAKLA HÂYMÂNÔT continued to talk concerning the matters of GOD for three days. And the holy man our father TAKLA HÂYMÂNÔT said unto the Pâpâ, "Send me away and let me go to my "cave," but the Pâpâ said unto him, "Consent to live with me;" then TAKLA HÂYMÂNÔT refused, and by the will of GOD he left the Pâpâ, who said unto him, (Fol. 145*a*. 1) "Bless me, O father, and remember me in thy

"prayer." Then our father the holy man TAKLA HÂYMÂNÔT said unto him, "May GOD Who called me from my mother's womb (Fol. 145*a*. 2) "prosper (*or*, make straight) thy office of Bishop in His Law, and may "He keep thee in His ordinances for ever!" So the Pâpâ sent him forth on his way, and he came to his cave in peace.

CHAPTER XCVII.

HOW TAKLA HÂYMÂNÔT ENTERTAINED A YOUNG MAN WHO WAS A HUNTER, AND HOW HE GAVE HIM DRINK WHICH TASTED LIKE THE SYRUP OF FRUITS AND MILK, AND HOW HE CONVERTED HIM.

(Fol. 145*a*. 3) And it came to pass one day that the disciple of our father the holy man TAKLA HÂYMÂNÔT came upon the son of a sorcerer, and the young man took to flight being afraid, and the disciple pursued after him, saying, "Fear thou not, for I am a man even as thou art;" then he stood still and the disciple held converse with him. And the young man said unto the disciple, "Who are ye?" And the disciple said unto him, "We are the servants of GOD, [Page 85] and my father liveth among "the rocks, and every man cometh and doeth homage to him; do thou "also come and bow the knee to him, and he shall give thee salvation "for thy soul." (Fol. 145*b*. 1) And the young man said unto him, "Let us "meet here in the morning," and then he departed. And when the disciple had come to our father the holy man TAKLA HÂYMÂNÔT he told him [what he had done], and the holy man blessed him, and said unto him, "Thus shalt thou always say, and thus shalt thou bring [the people] "unto me." And TAKLA HÂYMÂNÔT also said unto him, "Inasmuch as "I go round about all the district in this country, and destroy unclean "spirits, what is there left unto me of this city? Nevertheless GOD knoweth "that the country of GERÂRYA shall be the place wherein I shall make "an end of my preaching, (Fol. 145*b*. 2) and also my grave."

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ባረከ፡አቡነ፡ቅዱስ
ተክለ፡ሃይማኖት፡
ሳዕሌሁ፡ወኮነ፡ም
ዝረ፡ጥዑመ፡ወወ
ሀቦ፡ከመ፡ይስተይ፡
ወይቤ፡ኢይስቲ፡
ለእመ፡ኢስትየ፡ረ
ድእከ፡እስመ፡ተ
ሐዘበ፡ከመ፡ይመ
ውት፡በስትዮቱ፡ወ
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ተክለ፡ሃይማኖት፡
ለረድኡ፡ከመ፡ይስ
ተይ፡ሎቱ፡እስመ፡
ጽባሐ፡ዓርብ፡ውእ
ቱ፡አሚሃ፡ወይቤሎ፡
ረድእ፡እፎኑ፡እስ
ቲ፡አባ፡በዕለተ፡ዓር
ብ፡ወይቤሎ፡አቡ
ነ፡ቅዱስ፡ተክለ፡ሃይ
ማኖት፡ አኮኑ፡ፍቅ
ር፡የዐቢ፡እምነ፡ጼ
ም፡ወስቲዮ፡አስተ
ዮ፡ለውእቱ፡ብእ
ሲ፡ወተፈሥሐ፡ወ
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ስ፡ተክለ፡ሃይማኖት፡
ነዓ፡ኅቤየ፡ዘልፈ፡ወ
ከመዝ፡እሁበከ፡ወ
ይቤሎ፡ኦሆ፡ወሐ
ረ፡ወበሳኒታ፡መጽ
አ፡ውእቱ፡ብእሲ፡
ዘሐረስ፡ወወሀቦ፡
አቡነ፡ቅዱስ፡ተክለ፡
ሃይማኖት፡ በከመ፡
ትማልም፡ወአስተ
ዮ፡ወለለይባርክ፡
አቡነ፡ቅዱስ፡ተክለ፡
ሃይማኖት፡ ማየ፡ይ
ከውን፡ምዝረ፡ወ
ቦ፡ኅበ፡ይከውን፡ሀ
ሊበ፡ወበዘከመዝ፡
ግብር፡ሚጦ፡ለው
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ለ፡አሚነ፡ከርስቶ
ስ፡ወተጠምቀ፡በ
እደዊሁ፡ወነበረ
ምስሌሁ፡ወእም
ድኅረ፡ህቅ፡መዓኩ
ስ፡ወኮነ፡ሠናየ፡በ
ኵሉ፡መዋዕለ፡ሕይ
ወቱ፡

Takla Hâymânôt grasps the hand of the sorcerer's son who had come to see him armed with his bow and arrows, which forthwith fall to pieces. Eventually the young man is converted and becomes a monk.

(*See chapter XCVII*)

And on the following day the disciple went out and found the man according to his agreement with him, and he said unto him, "Wilt thou "come?" And the man said unto him, "To-day I am afraid [to come] "lest ye should eat me, for ye do eat men;" and the disciple said unto him, "Fear thou not, for we do not eat men." Then the young man said to the disciple, "I am afraid to do so now, but I will come to-morrow, and "I will bring my bow with me;" so he departed, but he arrived on the following morning carrying his bow and his spear with him. And he found the disciple at the door (Fol. 145*b*. 3) of the cave, and he talked with our father the holy man TAKLA HÂYMÂNÔT; and the holy man went outside, and as soon as the man saw his face, he was greatly disturbed, and he fell upon the ground, and his bow and his spear were broken into little pieces. Then our father the holy man TAKLA HÂYMÂNÔT made the sign of the CROSS over him, and raised him up, and said unto him, "Why hast thou become terrified?" And he laid hold upon him (see Plate XCV), and made him to sit down, and said unto him, "Be not "afraid." Then our father the holy man TAKLA HÂYMÂNÔT said unto his disciple, (Fol. 146*a*. 1) "Bring forth water for him to drink," and the disciple drew some water and brought it forth to him, and our father the holy man TAKLA HÂYMÂNÔT blessed it, and the water tasted as if it had been made of fruit, and the disciple gave it to the man to drink. Then the man said, "I will not drink, unless thy disciple drink also;" now he thought that he would die if he drank. And our father the holy man TAKLA HÂYMÂNÔT commanded his disciple to drink; now that day was the morning of the eve of the Sabbath. And the disciple said unto him, "Shall I drink, O father, on the day of the eve of the Sabbath?" (Fol. 146*a*. 2) And the holy man our father TAKLA HÂYMÂNÔT said unto him, "Is not love greater than fasting?" So the disciple drank, and he gave the man water to drink also, and he was glad. Then our father the holy man TAKLA HÂYMÂNÔT said unto him, "Come thou unto me frequently,

"and I will give thee the same kind of water to drink;" and he said, 'I agree "to do so," and then he departed. And on the morrow the magician came again, and our father the holy man TAKLA HÂYMÂNÔT gave him the same kind of water to drink as he had given him the day before, and every time the holy man blessed the water it became (Fol. 146*a*. 3) like the syrup of fruit; now sometimes it became [like unto] milk. And by such means as these he worked upon the magician, and so converted him to the faith of CHRIST; and the magician was baptized by him, and dwelt with him and after a short time he became a monk, and he was a good man all the days of his life.

CHAPTER XCVIII.

HOW THE MAGICIANS BANDED THEMSELVES TOGETHER TO SLAY TAKLA HÂYMÂNÔT, AND HOW THEY ATTEMPTED TO TERRIFY HIM BY NIGHT, AND HOW HE CAUSED THE EARTH TO OPEN HER MOUTH AND SWALLOW THEM UP ALIVE.

(Fol. 146*b*. 1) Then the magician, the father of the young man whom our father the holy man TAKLA HÂYMÂNÔT had snatched away from him, made an agreement with several sorcerers from the country of GUÔJÂM and from the country of YABRÂḲYA to help him to kill him, and they all came and said unto him, "Wherefore hast thou called us?" And the father of the young man said, "A certain wicked man hath come, and hath driven "me out of my habitation, and hath snatched away from me my son; I "cannot slay him by any means known to me, and therefore I have called "you that ye may help me (Fol. 146*b*. 2) to kill him." Then the magicians of the country of YABRÂḲYA said, "Woe be unto us then! There was a "certain man who overwhelmed the king, and he was a mighty one among "magicians, and if this man indeed be he we are unable to kill him by any "means which we have; nevertheless, do not let him blot us out for

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ለ፡ኮኑ፡መነኮሳተ፡
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እሊቶ፡ወአኀዛ፡አ
ቡነ፡ቅዱስ፡ተክለ፡
ሃይማኖት፡ለብእ
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ውስተ፡ማኅደሩ፡
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ይማኖት፡ወረሰ
ያ፡መሃይም[illegible]ተ፡
ወአልበሳ፡ልብሰ፡
ምንኵስና፡ወተ
ሰምዐ፡ዝንቱ፡ነገር፡
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ት፡ወሰብእ፡እለ፡ው
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ኡ፡ብዙኃን፡አጋንን
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Takla Hâymânôt is vexed by the magicians of the mountain who attempted to terrify him by night, and having adjured the earth in the name of God, it opens its mouth and swallows them up alive.

(*See chapter XCVIII*).

"nothing." And the magicians of GUÔJÂM said, "Who shall be a match for "us when we array ourselves with fire, and make our horses to be of fire, "and make ourselves to resemble flashes of lightning?"

And having said these things, when the evening had come, all the magicians gathered themselves together beneath the rock of the (Fol. 146*b*. 3) holy man, and they began to work their evil deeds; [Page 86] half of them caused fire to come forth from their mouths, and the other half of them roared like lions and howled like wolves, and some of them hissed like serpents, and others croaked like ravens, and others chattered like apes. Now when the disciples of our father the holy man saw them doing this, they said, "What is this thing?" And the holy man our father TAKLA HÂYMÂNÔT said unto them, "They have all taken counsel to work "iniquity so that they may frighten us;" (Fol. 147*a*. 1) and they said unto him, "Whither shall we flee, O father, for behold they have come to devour "us?" And he said unto them, "Wherefore are ye afraid? Put ye your "trust in GOD that ye may be saved." Now those wicked men came to the rock of the holy man, and wished to hurl stones upon him, but our father the holy man TAKLA HÂYMÂNÔT resigned himself to the power of the HOLY SPIRIT, and went outside to them, and when he fastened his gaze upon them they were disturbed without reason. Then he went into their midst, (Fol. 147*a*. 2), and cried out with a loud voice, saying, "I com- "mand thee, O earth, by the word of GOD in Whose NAME I preach, to "open thy mouth, so that thou mayest swallow up these workers of iniquity;" and straightway the earth split itself open, and swallowed them all up, and (see Plate XCVI) those men were very many, and could not be counted.

Then the rumour of this matter went forth into all the countries of SHAWÂ, and because thereof [the people] became bound with the cord of love to our father the holy man (Fol. 147*a*. 3) TAKLA HÂYMÂNÔT, and they became submissive unto his teaching, more especially those of the country of GERÂRYÂ. Now the men of the country, that is to say, those

who lived by hunting wild beasts and who did not know of the coming of the holy man, wished to pursue and slay the people when they saw them dressed in a garb which was different from that wherein they had seen them before, and when they saw them standing humbly before him they cried out whilst yet afar off, "Who are ye? And what is your work? Are ye men? Or are ye something different?" Then the disciples (Fol. 147 *b*. 1) of our father the holy man TAKLA HÂYMÂNÔT said unto them, "Yea, we are men, even as ye are;" and the holy man told his disciples to hold converse with them graciously, and to let them come unto him, and that he would snare them by means of his teaching. Now though those people approached them they would not come unto the place where was our father the holy man TAKLA HÂYMÂNÔT because of their fear, and they departed to their houses. And on the following day they came, and the disciples spake into them with fair words (Fol. 147 *b*. 2), and drew them on and brought them to our father the holy man TAKLA HÂYMÂNÔT, and they were holding their weapons for fighting with in their hands. Then our father the holy man TAKLA HÂYMÂNÔT held converse with them, and said, "Be not afraid of me, for I am a man of like nature to yourselves," and by the will of the MOST HIGH, the words of the holy man were sweet in their hearts, and they departed, having been blessed by him. And little by little they came back to him at frequent intervals, and received instruction from him; and the holy man commanded [his disciple] to give them food to eat, (Fol. 147 *b*. 3) but they were afraid to eat, for they were suspicious and thought that if they ate they would die. Then our father the holy man TAKLA HÂYMÂNÔT commanded his disciple to eat before them, and when the disciple had eaten, they ate also; and the holy man said unto them, "Come ye hither to me every day," and they agreed to do so. And they came with their companions, and each morning those who listened unto his words were more in number, and they accepted his teaching; and because of this many people, both men and women,

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ፀብዕ፡ወአድለቀል
ቀት፡መካነ፡ጸላእት
እምድምፀ፡ሁከ
ቶሙ፡ወአርዳኢ
ሁሰ፡ለአቡነ፡ቅዱ
ስ፡ተክለ፡ሃይማኖት፡
ደንገፁ፡ጥቀ፡ወር
ኢዮ፡አቡነ፡ቅዱስ
ተክለ፡ሃይማኖት፡
አእመረ፡ከመ፡አ
ጋንንት፡እሙንቱ፡
ወይቤሎሙ፡
ኢትፍርሁ፡ደቂቀ
የ፡ወወፅአ፡አፍአ፡
ኀቢሆሙ፡ወአተ
በ፡ሳዕሊሆሙ፡ወ
ተዘርዉ፡ኵሎሙ፡
እንዘ፡ይብሉ፡ሞአ
ከነ፡ወአስተኃፈር

ከነ፡ወዘንተ፡ታለ፡
ስምዑ፡አርዳኢሁ፡
ወአቡነስ፡ቅዱስ፡
ተክለ፡ሃይማኖት፡
ገረሞሙ፡ለአጋንን
ት፡ወተኃየሎሙ
ፈድፋደ፡ወኃጥኡ፡

ዘይፈስዩ፡ወእግ
ዚእነ፡ኢየሱስ፡ከ
ርስቶስ፡ኮነ፡ይት
ራድኦ፡በኵሉ፡ዘሐ
ለየ፡ወኢይፈር
ህ፡እምስይጣኖ
ት፡ ፡ ፡

Takla Hâymânôt putting to flight the devils which came by night to his cell to terrify him and his disciples.

(*See chapter XCIX*).

(Fol. 148*a*. 1) followed him, and some of these became perfect in the faith, and others (Fol. 148*a*. 2) became monks and nuns.

CHAPTER XCIX.

HOW TAKLA HÂYMÂNÔT SEIZED THE WIFE OF A MAGICIAN AND CONVERTED HER AND MADE HER A NUN, AND HOW WHEN THE DEVILS CAME TO HIS CELL TO PROTEST HE DESTROYED THEM ALL BY THE SIGN OF THE CROSS.

And it came to pass that one day a certain rich man, who was in the habit of visiting the holy man frequently, came unto him, and told our father TAKLA HÂYMÂNÔT that there was a magician living in the country of JAMÂ, and the holy man departed thither and the rich man was his guide. And our father the holy man found the magician (Fol. 148*a*. 3) and, having made over him the sign of the CROSS, the man was put to shame, and he took to flight, leaving his wife behind him. Then our father the holy man TAKLA HÂYMÂNÔT laid hold upon the magician's wife and brought her into his abode, and he taught her the words of the Faith, and made her believe, and then he dressed her in the garb of the monastic life. And the report of this matter was heard in every place, [Page 87] and the inhabitants who were therein became believers because thereof. And again multitudes of devils came to the gates of the cave (Fol. 148*b*. 1), and the noises which they made were like unto the sounds made by troops of horses on the day of battle, and the ground of the region where the rocks were quaked by reason of the movements of the devils. Then the disciples of our father the holy man TAKLA HÂYMÂNÔT were exceedingly terrified, and when the holy man saw this he knew well that the creatures were devils; and he said unto his disciples, "Fear ye not, O my children." Then he went forth to the devils, and having made over them the sign of the CROSS, they were all scattered, (see Plate XCVII) and they said,

ምዕ፡ ፻ ፩ ፡፡ ወእምድ
ኅረዝ፡መጽአ፡ ፩ ወ
ልድ፡ለነቢር፡ታሕ
ተ፡ጽሳሎቱ፡ለአቡ
ነ፡ቅዱስ፡ ተክለ፡ሃይ
ማኖት፡ ወበጽሐ፡
ኀበ፡አርዳኢሁ፡ወ
አስተብቍዖሙ፡

ከመ፡ይግጣርዎ፡ለአ
ቡነ፡ቅዱስ፡ተክለ፡ሃ
ይማኖት፡በእንቲ
አሁ፡ወእሙንቱ
ሰ፡ነበሩ፡ውስተ፡ግ
ብረ፡አደዊሆሙ፡
ወይቤልዎ፡ተዓገ
ሥ፡ንስቲተ፡እስኩ

ንዚንዎ፡ለአቡነ፡
ወአቲዎሙ፡ረስ
ዕዎ፡ወበመንፈቀ፡
ሌሊት፡ይቤሉሙ፡
አቡነ፡ቅዱስ፡ተክ
ለ፡ሃይማኖት፡ለአር
ዳኢሁ፡ለምንት፡
ረሳእክምዎ፡ለወ
ልድ፡ዘመጽአ፡ኀ
ቤየ፡ወኢነገርክ
ሙኒ፡ምጽአቶ፡
ወጸቢሐ፡ረከብ
ዎ፡ዳኅነ፡ለውእቱ፡
ወልድ፡ኀበ፡ኀዲግ
ዎ፡ትማልመ፡ወአ
ብእዎ፡ኀበ፡አቡነ፡
ቅዱስ፡ተክለ፡ሃይ
ማኖት፡ወሶበ፡ርእዮ፡
ወአፍቀሮ፡ጥቀ፡፡
ወእምድኅረ፡ህቅ፡
አልበሰ፡አ፡ልብሰ፡

Takla Hâymânôt, by the power of the Cross, rends the whole length of the body of a horned serpent sixty cubits long which had come to swallow him up, and the devil which dwelt in it takes to flight.

(*See chapter C*).

"Thou hast vanquished us, and thou hast put us to shame," (Fol. 148*b*. 2) and the disciples of the holy man heard these words. Thus our father the holy man TAKLA HÂYMÂNÔT terrified the devils, and he magnified his might over them exceedingly, and they lacked (Fol. 148*b*. 3) a place wherein they might dispose themselves; and our GOD JESUS CHRIST was his Helper in everything which came into his mind [to perform], and he had no fear whatsoever of Satans.

CHAPTER C.

HOW TAKLA HÂYMÂNÔT WAS ATTACKED BY A TWO-HORNED SERPENT WHICH WAS SIXTY CUBITS LONG, HOW HE SLEW THE MONSTER, AND HOW THE DEVIL WHICH WAS IN HIM DEPARTED FROM SHAWÂ.

(Fol. 149*a*. 1) And it came to pass one day, whilst our father the holy man TAKLA HÂYMÂNÔT was praying, that a mighty serpent, which had two horns and was like unto gold, came to him, and wished to swallow him up; and the holy man made over him the sign of the Cross, and the serpent was rent in twain, from the upper part of him even to the lower (see Plate XCVIII). Then the holy man called his disciple and said unto him, "Look at the serpent," and when he had done so he was terrified exceedingly. And our father the holy man TAKLA HÂYMÂNÔT told him to measure the serpent, that he might know how long it was, and when he had done so, he found (Fol. 149*a*. 2) that it was sixty cubits in length. And Satan cried out to him from afar off, "O thou wicked "man, thou drivest me forth from every place; from this time forward I "leave unto thee all the borders of SHAWÂ." And having said these things Satan disappeared like smoke, and from that very day he ceased to take counsel against the holy man. Then our father the holy man TAKLA HÂYMÂNÔT said unto his sons, "Do ye not perceive the deceit of Satan

ምንኵስና፥ወኮነ
ተቃሐዊ፡በገድለ፡
ዚአሁ፡ወሐዋሬ፡
በፍኖቱ፥ወልድኒ፡
ውእቱ፡ዘንቢ፡አቡ
ነ፡ፊልጶስ፥ወዝን
ቱስ፡አቡነ፡ቅዱስ፡
ተክለ፡ሃይማኖት፡
ኮነ፡ማኅደረ፡ለመ
ንፈስ፡ተነብዮ፡ወ
ያዚክሮሙ፡ለእር
ዳኢሁ፡ኀገራተ፡ብ
ዙኃተ፡ዘረስዑ፥
ወኢውዖ፡ሥዩመ፡
ግራርያ፡ዘስሙ፡ዘ
ርእ፡ሚካኤል፡ው
እቱኪ፡ስሚን፡ስገ
ድ፡ለአቡነ፡ቅዱስ፡
ተክለ፡ሃይማኖት፡
ወወለዶ፡ውስተ፡
ደብሮ፡ልዑል፡ዘይ

ሰመይ፡ቤራ፥ወሀ
ሎ፡ህየ፡ብእኪ፡ዘእ
ምስብአ፡ሐረስ፡
ወይሰግዱ፡ሎቱ፡
ሰብአ፡ሀገር፥ወአ
ምጽእዎ፡ኀበ፡አቡ
ነ፡ቅዱስ፡ተክለ፡ሃ
ማኖት፡ ወሶበ፡ር
እዮ፡አቡነ፡ቅዱስ፡
ተክለ፡ሃይማኖት፡
እተበ፡ሳዕሊሁ፡ወ
ኀደጎ፡መንፈስ፡ር

ኩስ፡ዘኀዱር፡ላዕ
ሊሁ፥ወሞተ፡በጊ
ዜሃ፡ወኮነ፡ግርማ፡
ዐቢይ፥ወበህየ፡ሐ
ነጸ፡ቤተ፡ክርስቲ
ያን፡በስመ፡ቅዱስ፡
መልከ፡ጼዲቅ፡ወ
ድኅነት፡ይእቲ፡ሀ
ገር፡በእደዊሁ፡በ
ከመ፡ጽሑፍ፡ዘይ
ብል፡በኂሩተ፡ጻድ
ቃን፡ትረትዕ፡ሀገር፡

I. Takla Hâymânôt ordains the young man about whom his disciples forgot to tell him, and gives him the name of Philip. (*See chapter CI*).

II. The dead magician of Mount Bêrâ. (*See chapter CI*).

III. The church dedicated to Saint Melchisedek. (*See chapter CI*).

"whom GOD (Fol. 149*a*. 3) has this day made to suffer loss by my hand? "From this time onwards he shall not have any power whatsoever over "this region. And now, I will tell thee what my GOD JESUS CHRIST hath "said unto me:—Speak thou unto thy sons, saying, 'Every Christian who "'hath called upon thy name, and who hath observed the commemoration "'[of thy festival] shall have his sins forgiven him, and he shall be delivered "'from tribulation, and punishment, and judgment;' and keep ye these "words in your hearts."

CHAPTER CI.

HOW A YOUNG MAN BECAME A MONK OF TAKLA HÂYMÂNÔT, AND HOW THE GOVERNOR OF GERÂRYÂ TOOK THE HOLY MAN TO SEE A FAMOUS MAGICIAN, AND HOW TAKLA HÂYMÂNÔT SLEW HIM.

(Fol. 149*b*. 1) And after these things there came a certain young man to dwell under the rock of TAKLA HÂYMÂNÔT, and he went to the disciples of the holy man, and entreated them (Fol. 149*b*. 2) to tell our father about him; now they were sitting down and were occupied with the work of their manual exercises. And they said unto him, "Wait a little until "we [are at leisure] (Fol. 149*b*. 3) to tell our father," but when they came to him they forgot the young man. And at midnight our father the holy man TAKLA HÂYMÂNÔT said unto his disciples, "Why did ye forget the young "man who wished to come unto me, and tell me nothing whatsoever about "his coming?" And on the morning of the morrow they found the young man safe where they had left him the day before, and they brought him to our father the holy man TAKLA HÂYMÂNÔT, and when he saw him he loved him exceedingly; and after a short time he arrayed him (see Plate XCIX) in the garb of the monastic life, (Fol. 150*a*. 1) and he became full

of zeal in his contending, and an apostle of his way. Now that young man was he whom we call ABBÛNA PHILIP, and he became a habitation of the spirit of prophecy for our father the holy man TAKLA HÂYMÂNÔT, and he kept alive for his disciples the memory of many things which they forgot [Page 88].

And the governor of GERÂRYÂ, whose name was ZARA MÎKÂÊL, and [who was over the region of] SAMÊN, paid homage to our father the holy man TAKLA HÂYMÂNÔT, and took him into a high mountain which was called (Fol. 150*a*. 2) BÊRÂ; and there was in that place a certain man who was a magician, and the people of the country paid homage to him. And the governor brought that man to our father the holy man TAKLA HÂYMÂNÔT, and when the holy man saw him, he made over him the sign of the CROSS, (Fol. 150*a*. 3) whereupon the unclean spirit which dwelt in him left him, and he died immediately (see Plate XCIX). And there was great awe in that place, and the holy man built a church there in the name of SAINT MELCHISEDEK, (see Plate XCIX) and thus the city was saved, even as it is written, "A city is made straight through the goodness of the "righteous."

CHAPTER CII.

HOW THE GOVERNOR OF GERÂRYÂ WENT TO WAGE WAR ON BEHALF OF THE KING, AND HOW HE WAS SMITTEN WITH FEVER AND DIED, AND HOW HIS SOUL CAME AND HELD CONVERSE WITH TAKLA HÂYMÂNÔT.

(Fol. 150*b*. 1) And after these things that governor went to the land of the west in order to wage war against the foes of the king, and there he fell ill of fever; and he spake, saying, "Behold, there came unto me my "father the holy man TAKLA HÂYMÂNÔT, and I saw him plainly," and he

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ኤዮ፡አቡነ፡ቅዱስ፡
ተክለ፡ሃይማኖት፡
ኀበ፡ይእቲ፡ነፍሰ፡
ለእመ፡ረከበ፡ባቲ
ምግባረ፡ሠናይ፡
ኪው፡በጸውዖ፡ሠ
ናይ፡ስመ፡አበው፡
ወበጊዜ፡ተዝካ
ሩ፡ይስእል፡ሳቲ
ኀበ፡አመሳኩ፡በከ
መ፡ኪዳኑ፡ወይሬ
ስያ፡ውስተ፡ሕይ
ወት፡ዘለዓለም፡

ምዕ፡፻፲ወኮነ፡ተአ
ምሮ፡በውእቱ፡መ
ዋዕል፡እከመ፡ወ
ሬዙት፡ወመነኮሳ
ት፡ወውርዝዋት፡
ወመነኮሳይያት፡
ይስክቡ፡ውስተ፡
፩አራት፡ወኢይት
አመር፡ግብረ፡ተ
ባዕት፡ወአንስት፡
በሐልዮ፡ፍተወት
እኪት፡እስመ፡ዝ
ንቱ፡አቡነ፡ቅዱስ፡
ተክለ፡ሃይማኖት
ከሠሮ፡ለአይጣን፡
ከመ፡ኢይግሥም
ሙ፡ለደቂቁ፡ወሶ
በ፡ተንሥኡ፡እምከ
ኣቦሙ፡ለጸልዮ፡ጊ
ዜ፡መንፈቀ፡ሲሊ
ት፡ይእኅዝ፡ብእኪ

How Takla Hâymânôt, holding his cross and thurible, appeared to the governor who had gone out with his troops to war, and had been stricken with fever.

(*See chapter CII*).

said unto those who were standing about him, "Do ye not see the thurible "and the cross which are in his hand?" (see Plate C). And again he said, "Glory be to God Who hath shewn me His mercy;" and having said these things he died in peace. And they brought back (Fol. 150*b*. 2) his body into his city, and he was buried in the tomb of the fathers of the holy man TAKLA HÂYMÂNÔT, and many of the holy martyrs visited the sons of the holy men at the time of their deaths. And moreover the following is said about him, and about the souls of all those who called upon his name, both those of the righteous, and those of the sinners:—He did not introduce the soul of the righteous man into his inheritance, but He brought it to our father the holy man TAKLA HÂYMÂNÔT, (Fol. 150*b*. 3) and as soon as the soul saw him, it would cry out to him, saying, "Abbâ, "my father!" And then the holy man would make answer, saying, "Come "to thy father," whereupon that soul would fly up and nestle in his bosom, and after this it would enter into its inheritance. And he would not make the soul of the sinner to enter into SHEOL, but he would first bring it to our father the holy man TAKLA HÂYMÂNÔT, and as soon as the soul saw him it would cry out to him, saying, (Fol. 151*a*. 1) "Abbâ, my father!" Then our father the holy man TAKLA HÂYMÂNÔT would look upon it, and if he found in it any good deed whatsoever, or that he had invoked the name (Fol. 151*a*. 2) of any of the Fathers for good at the time of his commemoration, he would make supplication unto his GOD, according to his covenant, and would treasure up that soul in everlasting life.

በእሳተ፡ገሀነም፡ገብ
አልቦቱ ፡ኑዛዜ፡
ወናፋይ፡ወበጊዜ
ቍርባንሂ፡ከማሁ
ይገብር፡ሰበሂ፡ይ
ደግም፡ጸሎተ፡ቦ
ራሲ፡ወይዜክር.
ሙታነ፡ያነውሳ፡
ጥቀ፡ወእስከ፡ይ
ፈጽም፡ያበሥሑ
ይሠሣዕት፡ለዳዕመ

ቅድመ፡ለለዕይ
ወሂመዝሙረ፡
ዳዊት፡ፈወድ፯ማ
ላልየ፡ነቢያትሂ፡ወ
ያበዝኅ፡ጸልዮ፡
ለአኀዛብ፡ወለሕ
ዝብ፡ለነገሥት፡
ወለበሐውርት፡
ጸሎቱ፡ይፅቀቦ፡ለ
ሃብኑ፡ተክለ፡ሃ
ዓለም፡አሜን።

ምዕ፡ጀ፬፡ወእምዝ፡
አኀዙ፡አርዳእሁ፡
ይትገበሩ፡በእደዊ
ሆሙ፡ንስቲት፡ግ
ራሦት።ወዘርኡ፡ው
ስቴታ፡አተረ፡ወ
አሕማለ፡ስጉርደ፡
ወሶመተ፡ለሲሳ
የ፡ዕለቶሙ፡ወአ
ኀዙ፡ያመከርዎ
ሙ፡አራዊት፡ወግ
ሑያት፡ወታረዳና
ት፡አከሪግልዮን።
ወባዕዳን፡ብዙኃ
ን፡አራዊት፡አለ፡
ያፈቅዱ፡በሲዖ፡አ
ሕማሳት።እስመ፡
ዓዲሃ፡ደብረ፡አሸቦ፡
ምድረ፡በድው፡ይ
አቲ፡ወነገርዎ፡ለ
አቡነ፡ቅዱስ፡ተክ

The monks and the nuns sleeping together in the monastery of Takla Hâymânôt, being watched over by the spirit of the holy man who guarded them from lustful thoughts and acts.

(*See chapter CIII*).

CHAPTER CIII.

HOW THE MONKS AND NUNS OF TAKLA HÂYMÂNÔT DWELT TOGETHER IN THE SAME MONASTERY, AND HOW THEY SLEPT IN THE SAME BEDS WITHOUT SIN AND WITHOUT SHAME.

(Fol. 151*a*. 3) Now in those days a most wonderful thing happened, for the young men and monks, and the young women and nuns were in the habit of sleeping together in the same bed, and they had no knowledge whatsoever of the commerce between male and female in connection with evil desire in their minds, for our father the holy man TAKLA HÂYMÂNÔT (see Plate CI) prevented Satan from touching his children. And when at midnight the monks and nuns rose from their beds to pray, a man would take up the raiment of a woman (Fol. 151*b*. 1) and say, "This is "mine," and similarly a young woman would take up the raiment of a man and say, "This is mine," and they drew together, each towards the other, because there was no sinful desire in them, and because they were like little children. And none ever heard a rumour that any shameful act was committed by them during the whole time of the life of our father the holy man TAKLA HÂYMÂNÔT the blessed one.

And there dwelt with him certain disciples who were strenuous in their contendings, and their monastic names were, " ABBÂ ELISHA, (Fol. 151*b*. 2) ABBÂ PHILIP, ABBÂ HONORIUS, ABBÂ ZÊNÂ, ABBÂ MARK, [Page 89] ABBÂ THOMAS, ABBÂ THADDAEUS, ABBÂ SIMON, ABBÂ TASFA ḤĔDÂN, ABBÂ YATBÂRAK, ABBÂ TASFÂ SHALÛSE, ABBÂ KRĔSTÔS BÊZÂNA, ABBÂ ADKHÂNÎ, ABBÂ MASḲAL MÔ'A, ABBÂ KRĔSTÔS MÔ'A, ABBÂ EUSTATHIUS, ABBÂ JESUS, and ABBÂ MARK;" these were the pillars of the country, and they were like unto the angels. And very many of his children (Fol. 151*b*. 3) were put to the test by the ascetic life, for their shepherd was like unto CHRIST. And when it was midnight they used to go into the church

all together, and our father the holy man TAKLA HÂYMÂNÔT would take a lamp and scrutinize their faces, and if there was a monk or a nun who was not shedding tears, he would beat them with his staff; and he used to say to each one of them, "O thou wicked one, if thou dost not weep "in this world thou shalt weep in the next, in the (Fol. 152*a*. 1) fire of "GEHENNA, where there shall be neither consolation nor relief;" and he would do the same at the time when the OFFERING was about to be offered up. And again, when the prayer of the benediction was recited, and the mention of the dead was made, he was wont to prolong his prayer exceedingly, even to the very end [and to the words], "faith for ever" (Fol. 152*a*. 2). And he prayed a prayer before each of the One Hundred and Fifty Psalms of David, and before each of the Fifteen Canticles from the Books of the Prophets; and he made long prayers on behalf of the Gentiles, and for the people of his own country, and for the kings who were reigning, and [their] countries. May his prayer preserve his servant TAKLA HÂYMÂNÔT for ever! Amen.

CHAPTER CIV.

HOW THE MONKS OF TAKLA HÂYMÂNÔT CULTIVATED THE GROUND, AND RAISED CROPS OF WHEAT AND VEGETABLES, AND HOW THE HOLY MAN PREVENTED THE WILD BEASTS AND BIRDS FROM RAVAGING THE GARDENS.

(Fol. 152*a*. 3) And at that time the disciples of the holy man began to labour with their hands and to cultivate a small plot of ground, and they sowed therein large beans, and garden herbs, that is to say, leeks and onions, which were to serve for their daily food. And the wild animals in the district began to vex them greatly, that is to say the rats, and the mice, and similar creatures, and many other kinds of beasts, for they

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ንጉል፤ወረስዩ፡ሲ
ሳዮሙ፡ታለ፡እግዚ
አብሔር፡መዐል
ተ፡ወሌሲተ፡ወኢ
ይሔልይዎ፡ህቀ፡
ለዓለም፥ወኮኑ፡በ
ኵሉ፡ግብርሙ፡
ከመ፡መላእከት፡ወ
አቡሆሙ፡ኮነ፡በአ
ምሳለ፡ከርከቶስ፤
በከመ፡ይቤሉ፡ለ
ሊሁ፡ኩን፡ከማየ፡
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ስ፡ተከለ፡ሃይማኖት፡
ወይቤ፡ወይ፡ሊተ፡
አሌ፡ሊተ፡አነ፡ኅር
ቱም፡ምንተ፡አወ
ሥእ፡በይእቲ፡ሰለ
ት፡አመ፡ይመጽእ፡
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ኢተዘከርከዎ፡ለ
ታሉ፡ዘይቤ፡እልቦ፡
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ግሥተ፡ሰማያት፤
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ር፡ፈታዶ፡ለአቡየ፡
ዘበሰማያት፤ወይ
ኤ፡አነ፡አሜሃ፡አይ
ቲ፡እጉይይ፡ወአይ
ቲ፡እትመሥጸን፡
እምገጸ፡መዐቱ፡
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The monkeys, rats, and wild pigs devouring the crops in the fields of the monastery of Takla Hâymânôt, and a huge African ape robbing a woman of what she had in her hands. Takla Hâymânôt adjures these wild creatures to keep to their own territory, and they obey him.

(*See chapter CIV*)

wished to eat up the green plants and herbs; now at that time the mountain land was waste and uncultivated ground. And the disciples told our father the holy man TAKLA HÂYMÂNÔT (Fol. 152*b*. 1) that the wild animals were laying waste their fields, and he said unto them, "Let them alone, "for it is we who have invaded their habitation, and not they who have in-"vaded ours; therefore let us not treat them harshly, for they are flesh and "blood even as we are;" so the disciples held their peace, and the wild animals prevailed over them, and caused them great tribulation, and overran their boundaries. But it came to pass one day that our father the holy man TAKLA HÂYMÂNÔT saw a huge ape come there (Fol. 152*b*. 2), and with one paw he seized the hand of a woman who was a widow, and with his other he snatched at that which was in her hand and by his great strength he forced her to give it up to him, and he beat her violently and caused her grievous pain. Then the woman cried out loudly and the monks came and released her from him. And on seeing the ape act thus our father the holy man TAKLA HÂYMÂNÔT spake with his lips, and uttered a mighty ban, saying, "By the Word (*or*, NAME) of GOD Whom "I serve, be ye kept in restraint, O all ye beasts of the desert, for ye have "overrun (Fol. 152*b*. 3) the boundaries which have been appointed to you, "(see Plate CII) and ye shall not destroy the labours of the holy men;" and from that day forward the wild beasts which devoured the cattle, and all the birds [which ate up the crops] were held in restraint and kept in check because of the wicked act of that one ape. And during the whole of the lifetime of our father the holy man TAKLA HÂYMÂNÔT the asses passed the night out in the open plain, and nothing injured them in any way whatsoever, and the monks had no need, [as formerly] to protect their fields against the birds and wild animals from the time they were sown until they were reaped at harvest time (Fol. 153*a*. 1). And the holy man continued in this wise to oversee his sons in the teaching of the GOSPEL, and they obtained their food by the WORD of GOD by day and

by night, and by degrees they took no thought whatsoever for the world. And in all their work (Fol. 153*a*. 2) they were like unto the angels, and their father was, as it were, CHRIST, even as He said unto His disciples, "Be ye even as I am, a light in a country of darkness;"[1] and he knew their thought before they uttered it, and he told them what should come to pass [Page 90].

CHAPTER CV.

HOW TAKLA HÂYMÂNÔT BECAME DISSATISFIED WITH HIS MANNER OF LIFE AMONG MEN, AND HOW HE DEPARTED INTO THE DESERT AND BUILT A CELL ONLY LARGE ENOUGH TO HOLD HIS BODY, AND HOW HE PRACTISED THE STERNEST LABOURS OF THE ASCETIC LIFE.

(Fol. 153*a*. 3) Then our father the holy man TAKLA HÂYMÂNÔT meditated and said, "Woe is me! Woe is me! O miserable man that I "am! What shall I answer in that day when the righteous Judge cometh? "Do I not remember His word which saith, 'No man shall come into the "'kingdom of heaven except he doeth the righteousness of My Father, "'Who is in heaven'? Therefore is there woe unto me. Whither shall I "flee, and whither shall I take refuge from the face of His wrath, which "is on the living? Woe be unto me! Woe be unto me! (Fol. 153*b*. 1) for "I am not adorned with any fair work for the heavenly marriage feast; "[and I am like] unto the salt which seasoneth meats (*or*, foods), but which "nothing can season, and after it hath lost its savour, they cast it out into "the streets, and men trample it under their feet. And I am like unto a "lamp which hath been extinguished, and which none can light again, and "which darkness enshroudeth. Who can heal the physician if he knoweth "not how to heal himself? Even thus is my soul in me; I have seasoned

[1] Compare St. John i. 5.

"others, (Fol. 153*b*. 2) but unto myself am I insipidity; I have given light "unto the world, but I have become darkness unto myself; I have played "the part of the physician unto the peoples, but I myself am a sick crea- "ture." And moreover, he made his soul to remember the word of the Prophet, which saith, "Thou shalt give no slumber to thine eyes, nor clos- "ing in rest unto thine eyelids;[1] so that my soul may be delivered like a "lamb from the snare, and like a bird from the net of the fowler."[2]

And he made a cell for himself in the midst of the desert, which was just sufficiently large to allow him to stand upright in, and [to stretch out his hands] on his right side and on his left (Fol. 153*b*. 3); and in the place within it where he would sit (*or,* lie) down, he fixed eight sharp, iron goads, which were [intended] to pierce his body, that is to say, two in front of him, two behind him, two on his right side, and two on his left. Now his body was very weak and fragile, and he had arrived at old age, and he was not able to run in the path of preaching as formerly; and for this reason he desired to stand up straight. And he went into his cell in the desert, and began to perform a new kind of ascetic labour, which was exceedingly severe, (Fol. 154*a*. 1) so that he might have the knowledge of the taste of perfect contending; and he stood up upright, after the manner of a pillar which hath been set up in its place, and he held no stick in his hand, and he said, "I will not go up into my bed, and I will give neither "sleep to my eyes, nor slumber to mine eyelids, nor rest to my jaws until "I find the place of GOD, and the habitation of the GOD of JACOB."[3] And he stood up there without going outside his cell (Fol. 154*a*. 2) either by day or by night, and he neither sat down, nor turned either to the right or to the left, and he tasted no food of any sort or kind during those days, neither green herbs nor water, except on the Sabbath. And as for the usual food of the monk he never tasted it until the day of his death; he

[1] Compare Psalm cxxxii. 4. [2] Psalm xci. 3; Proverbs vi. 4, 5. [3] Psalm cxxxii. 4, 5.

did not look at the sun, or the moon, or the stars, either in the summer or in the winter, and he regarded not the crops, or the flowers, or the fruits. Though he possessed eyes he was as a blind man; and though he had ears he was as one who is deaf; and though he had a sweet, musical voice he became like unto a dumb animal; and he never uttered any word whatsoever, (Fol. 154*a*. 3) except that which he employed in blessing GOD, to Whom he gave praise both by day and by night. And to him the world appeared to be a fleeting and filthy thing, and he was crucified with CHRIST, and his mind was ever snatched away into the heights of heaven, and in this manner and in the performance of works of this kind he lived for many years.

Now when he had remained standing up for a long time one of his thigh bones broke and dropped off, and his disciples took it, and rolled it up in strips of cloth and buried it under [one of] the leg[s] of the ark in the church; (Fol. 154*b*. 1) and afterwards he stood upon one leg for seven years, during four of which he drank no water whatsoever. And it came to pass that when he had finished his spiritual servitude, he had fasted excessively like the PROPHETS, and had preached the Gospel like the APOSTLES, and had made himself to endure sufferings and tortures like the MARTYRS, and had led a solitary life like the monks. And he fasted to such a degree that his skin became drawn tightly over his bones, and it was possible to count his ribs, owing to the disappearance of the flesh of his body; now this was caused by his excessive genuflexions (Fol. 154*b*. 2), which were accompanied by burning sweatings that were like unto drops of blood; and his prayers poured forth like the rush of waters from a fountain which never ceased, and even when he took some rest [Page 91] a boundless flood of tears ran down (Fol. 154*b*. 3) from his eyes by day and by night. Now, although the contending of the holy man was so great, he had no desire for glory which is transient, and he rejected it, even according to the ban which the Fathers, who were filled with the SPIRIT, laid upon it.

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Christ and the Virgin, and the Fifteen Prophets and the Twelve Apostles appearing to Takla Hâymânôt in his cell in the desert.

(*See chapter CVI*).

CHAPTER CVI.

HOW THE LORD CHRIST APPEARED TO TAKLA HÂYMÂNÔT WHILST HE WAS LIVING IN HIS CELL IN THE DESERT, AND MADE HIM GRACIOUS PROMISES OF REWARD, AND DECLARED THE HONOUR WHICH SHOULD ATTACH ITSELF TO HIS NAME.

(Fol. 155*a*. 1) And whilst the holy man was occupied with such labours, there came unto him our LORD JESUS CHRIST, at the mention of Whom it is meet to pay homage, and our LADY MARY His Mother was with Him, and the FIFTEEN PROPHETS, and the TWELVE APOSTLES, and multitudes of the hosts of heaven, and they were arrayed in garments of light (see Plate CIII). And He said unto him, "Peace be to thee, O my "beloved TAKLA HÂYMÂNÔT, behold, I have come unto thee this day to "set thee free from servitude, and to remove thee from labour to rest, and "from weakness into (Fol. 155*a*. 2) the joy which is for ever. Verily I say "unto thee that I will shew mercy upon him that keepeth thy commemo-"ration and calleth upon thee, even unto the tenth generation. Whosoever "buildeth a martyrium to thee for him will I build a royal palace in the "heavens. Whosoever writeth [a copy of] the book of thy contendings, or "who causeth it to be written, being a believer therein, his name will I "write in the Book of Life in the heavens. Whosoever receiveth a wander-"ing beggar in thy name, him will I receive when he beggeth (Fol. 155*a*. 3) "before Me, and I will make him to abide in the mansions of My house. "Whosoever satisfieth the hungry man in thy name, him will I receive and "him will I satisfy with the bread of life; and whosoever giveth drink unto "the man who is athirst in thy name, to him will I grant to drink of the "fountain of blood which flowed from My side. Whosoever keepeth thy "festival with joy, him will I make to sit with thee at the feast which en-"dureth for a thousand years. Whosoever clotheth a naked man in thy

"name, him will I array in a purple garment of light which is [like unto a] "lamp. (Fol. 155*b*. 1) Whosoever bringeth incense, and wine, and unguents, "and olive oil, and pure sandal oil, to thy church, him will I forgive his "sins, and his prayer will I receive. And whosoever comforteth any man "that is poor, or any man whom affliction hath visited, on the day of thy "commemoration, or who shall send, according to his means, a load of "garden herbs, or a bundle of wood, or a supply of water, or if he help "him in any way whatsoever, him will I place in the kingdom (Fol. 155*b*. 2) "of the heavens. And the journey of him that shall make a pilgrimage to "thy tomb, whether it be from a place which is afar off, or from one which "is near, I will reckon it unto him as if he had made a pilgrimage to JERU-"SALEM, to My own Grave. And whosoever devoteth himself to the pro-"viding of the OFFERING on the day of thy commemoration, him will I "number among the men of renown; and if he find no OFFERING and he "eat the crumbs which fall from the table of thy commemoration, I, JESUS, "and My word is not false, will give unto him the OFFERING in the JERU-"SALEM of the heavens, and I will make him to recline (Fol. 155*b*. 3) with "thee in My kingdom because of his faith. Behold, thou hast finished thy "course, and thou hast kept thy faith, O good and faithful servant, who "hast lived in one faith. And I will appoint thee to be over fifteen of the "cities of Paradise, and over five kingdoms of heaven, for thy sons who "shall come after thee shall be very many, and in respect of number they "shall be like unto the stars of heaven and like unto the sand on the sea-"shore, and it shall be impossible to count them."

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ከ፡ምንትኒ፡ዘእንበ
ለ፡መዋት፡ወናሁ
ትመውት፡በሕማ
መ፡ብድብድ፡በእ
ኩይ፡ሞት፡ወእራ
ሲ፡ለከ፡ኢያሃ፡ከ
መ፡ተስቅሎ፡ወከ
መ፡ደመ፡ሰማዕታ
ት፡እለ፡እምቅድሜ
ኪ፡አኮ፡ለባሕቲከ፡

ለደቂቅከኒ፡እለ፡
ሞቱ፡በሕማመ፡ብ
ድብድ፡በውስተ፡
ዛቲ፡ገዳም፡እኁል
ቆሙ፡ምከለ፡ሰማ
ዕታት፡ወአወፈዮ
ሙ፡ለከ፡በመንግ
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ዘንተ፡ብሂሎ፡ሰእ
ሞ፡ሥልሰ፡ወወ
ሀቦ፡ሰሳመ፡ወበር
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ስብሐት፡

The Lord Christ explaining to Takla Hâymânôt the vision of the cloud of light and the meaning of red and white birds which were on it.

(*See chapter CVII*).

CHAPTER CVII.

HOW THE LORD CHRIST TOLD TAKLA HÂYMÂNÔT THAT A GREAT MONASTERY SHOULD BE BUILT IN HIS NAME, AND THAT HE SHOULD DIE OF THE PESTILENCE, BUT THAT HIS DEATH SHOULD BE ACCOUNTED BY HIM AS ONE OF MARTYRDOM.

(Fol. 156*a*. 1) And again our Redeemer said unto him, "Lift up "thine eyes and see." And he lifted up his eyes, and he saw a cloud of light (Fol. 156*a*. 2) spread out over the desert, from one end thereof even unto the other, and the beginning and the end thereof could not be known; and above the cloud there were large numbers of red and white birds (see Plate CIV), the number of which could not be told. And our father the holy man TAKLA HÂYMÂNÔT said unto our Lord, "Lord, what is this "that I see?" And He answered and said unto the holy man, "This cloud "is My Spirit, and in this manner shall it overshadow [Page 92] this desert, "and it shall not depart therefrom until the world hath come to an end; "and these birds which are flying about beneath it are the sons who "shall be begotten by thee by the HOLY SPIRIT within it." And our father the holy man TAKLA HÂYMÂNÔT said unto him, "Lord, where dost thou "command that my body shall be buried?" (Fol. 156*b*. 1) And our Redeemer said unto him, "Thy body shall be buried here for fifty-seven years; "and after fifty-seven years have passed, this cell of thine shall be destroyed, "and thy sons shall build a great monastery in the open space of the desert "in thy name, and they shall remove thy body into it, and this My SPIRIT "shall overshadow it at the times when the OFFERING is offered up, and "when prayer is made, and happiness and delight shall be therein. And "I will make righteousness to be its fortress and protecting wall, (Fol. "156*b*. 2) and I will make feeble the adversaries thereof, and I will inflict "loss upon its foes, and I will slay those who would make a disturbance "therein. And I will hearken unto the prayers of those who are in it, and

"I will save them from evil, and I will have good knowledge of those who "are therein; and upon that house there shall never come famine, or scar- "city of food, or plague of the cattle, and I will give it continual repose. "And the poor and needy thereof I will satisfy with food, and I will clothe "the priests thereof with life, and the righteous men thereof (Fol. 156*b*. 3) "shall rejoice with gladness."

Then our father the holy man TAKLA HÂYMÂNÔT said, "Praise be "unto thee, O GOD, Who hath granted unto me this great measure of grace, "which is not in proportion to mine own righteousness, but according to "the greatness of Thy goodness, and Thy love for man." And again our father the holy man TAKLA HÂYMÂNÔT said unto Him, "How shall my "soul be taken, O LORD?" And the Redeemer said unto him, "O my beloved, "behold thou hast followed Me in all thy work, and now it is (Fol. 157*a*. 1) "meet for thee to resemble Me in My death, so that thou mayest be My "equal in ruling in the mountain of My Sanctuary. Now I became a martyr "in the days of PONTIUS PILATE, but I did not die like all other men, for I "died upon the CROSS, and My hands and My feet were nailed thereto with "nails, so that I might deliver ADAM from out of the hand of his oppressor." And our father the holy man TAKLA HÂYMÂNÔT said unto Him, "Com- "mand me, O my LORD, to enter in the arena of martyrdom, and let me "be killed for Thy NAME's sake;" and (Fol. 157*a*. 2) the REDEEMER said unto him, "Thou hast finished thy contending, and there is nothing left for "thee to do except to die. And behold, thou shalt die through the pain of "pestilence an evil death, and I will reckon it to thee as if thou hadst been "crucified, and will regard it as the blood of the martyrs who were before "thee. And not thyself only, (Fol. 157*a*. 3) but also thy sons who shall die "through the sickness of pestilence in this desert I will number with the "martyrs, and I will commit them to thee in the kingdom of the heavens." And when He had said these things our Lord kissed him three times, and gave him the salutation of peace, and went up into heaven in great glory.

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እግዚአብሔር፡ይ
ነብር፡ለዓለም ፥
ኦደቂቅየ፡በኵሉ
ጕጕአ፡ገቢረክሙ
እትልውዋ፡ለሠና
ይት፡በሃይማኖት
ክሙ፡ወኢትትቀ
ነዩ፡ለክርሥ፡ዘእ
ገበለ፡ለነፍስ ፥ተ
አኃው፡ኵልክሙ
ወተፋቀሩ፡በበይ
ናቲክሙ ፥እስሙ
ተፋቅሮ፡ዘመንፈ
ስ፡ኃጢአተ፡ይደ
መስስ፡ወያነጽሕ፡
እምርስሐተ፡ሥ
ጋ፡ወነፍስ ፥ወእመ
ዓቀብክሙ፡ዘንተ

በአማን፡ደቂቅየ፡
አንትሙ ፡ወትከ
ውኑ፡ፍሩያነ፡ፍሬ፡
ሕይወት፡ወትበጽ
ሑ፡ቅድመ፡እግዚ
አብሔር፡በሠናይ
ወኢልሳዕ፡ይኩን

ክሙ፡አበ፡ህየንቲ
የ፡ወይቁም፡ለክ
ሙ፡እምድኅሬየ
እስከ፡እልእክ፡ኀቢ
ክሙ ፥ባሕቱ፡ኢይ
ጕነዲ፡ውስተ፡ሢ
መቱ፡ወስሳም፡ለክሙ

Takla Hâymânôt on his death bed admonishing and exhorting his disciples to lead lives of spiritual excellence, and directing them to appoint as his successor one called Elisha.

(*See chapter CVIII*).

[To be read on the First Day of the Week.]

CHAPTER CVIII.

HOW TAKLA HÂYMÂNÔT GATHERED TOGETHER ALL HIS DISCIPLES AND EXHORTED THEM TO LEAD LIVES OF HOLINESS AND ASCETIC EXCELLENCE.

(Fol. 157*b*. 1) Then our father the holy man TAKLA HÂYMÂNÔT gathered together all his sons (see Plate CV), and he said unto them, "Behold, the feast of the BRIDEGROOM hath drawn nigh, and it is meet to "go [to Him], and to adorn [ourselves] with the wedding garment, and "be ye not like unto the man who did not put on the apparel of the mar-"riage feast, and was destitute of the glory of GOD; for the man who hath "not adorned himself with good works shall not enter in to the marriage "feast. Now, my Lord (Fol. 157*b*. 2) JESUS CHRIST hath told me this day "that I shall die through the disease of pestilence, and that there are some "among you who shall go with me." Then he called each of these by his name, and made known to each the day [wherein he should die], and he also related to them the whole covenant which our REDEEMER had made with him; and when his disciples heard these things they marvelled, and rejoiced, and there were among them who were sad because they would have to leave him. And on that same day the sickness of pestilence came to them, (Fol. 157*b*. 3) and it seized those monks whose names he had declared; and when it seized our father the holy man TAKLA HÂYMÂNÔT, and his sufferings waxed sore, all his children gathered together to him, both male and female, and they wept for him with many tears. And he said unto them, "Weep ye not, O my children, but incline your ears unto "the words of your aged father. In the first place, let your trust be placed "upon GOD, and multiply not your thoughts concerning your food and

"raiment like the men of this world, (Fol. 158*a*. 1) who are fettered by this "bond, and cease ye not to regard it with detestation at all times. And "bind ye yourselves to the church, both by day and by night, and love "ye fasting and chastity, by means of which a man pleaseth GOD, and ye "shall not love the useless glory and the fleeting honour of this world. "And ye shall be like unto the Fathers of olden time, who went forth from "this world with great labour and suffering, and who vanquished the evil "thought by contending against it in all its height; for except (Fol. 158*a*. 2) "ye follow in their footsteps ye cannot be called their children, and unless "ye are companions with them in their sufferings ye cannot be partakers "with them in their joy, and unless ye associate yourselves in their weariness "ye shall not enter into their houses. Now the Fathers of whom I speak "unto you are ABBÂ ANTHONY, and ABBÂ MACARIUS, and ABBÂ PACHO-"MIUS, and ABBÂ JOHN, and ABBÂ SÎNÔDÂ, and ABBÂ BABNÛDÂ, and "ABBÂ BASENDÂ, and ABBÂ BAKÎMÔS, and ABBÂ ARSENIUS, and ABBÂ "AMMONIUS, and ABBÂ BASÂYA, and ABBÂ YÂSÂYA, (Fol. 158*a*. 3) and "ABBÂ PAWLE;" and he mentioned the names of all the saints. And he said unto them, "Be ye like unto them, and, moreover, be ye even as I am, "though a sinner. And because of the holy work which ye have to do, "take good heed that ye neither eat meat nor drink strong beer, so that "your hearts may not wax heavy through these things; and adorn not "your bodies with sumptuous and luxurious garments, for such things are "unsuitable to the garb of the angel, and the work of the body. And love "ye neither the world, nor him that is in the world, for the world (Fol. "158*b*. 1) passeth away, and the desirable thing thereof passeth away like-"wise; but he who doeth the WILL of GOD shall abide for ever. O my "children, make haste in your work in every possible way; follow after the "things which are good in your faith, and make not yourselves subject "unto the belly but unto the soul. Let each one of you make himself a "brother unto his fellow, and love ye each the other; for the love of the

"SPIRIT blotteth out sin, and it purifieth from all uncleanness both the body "and the soul. If ye observe these things ye are indeed my children, (Fol. "158*b*. 2) and ye shall become fruitful with the fruit of life, and ye shall "come before GOD with good deeds, and ELISHA shall become your father "in my stead, (Fol. 158*b*. 3) and after me he shall stand for you until I "send for you. Only, be ye not tardy in appointing him. And peace be "unto you."

[The following is written on the margin of Fol. 157*b*:—

And whilst our father the holy man TAKLA HÂYMÂNÔT was looking on in the sight of all, there came a certain woman, who was a murderess, from the army of the pestilence, and cast herself down before him; and our father the holy man smiled graciously upon her, and said unto her, "Art thou not she who hath plotted to slay me? But GOD'S WILL be "done. Nevertheless because thou hast not asked for me my GOD shall "forgive thee;" and straightway she fell down at his feet, and rolled over, and died a terrible death. And when the army of the pestilence saw this they were exceedingly afraid, and they said unto the holy man, "O Father, "it is not according to our desire that we have come unto thee, but thy "GOD hath sent us; and now, we beseech thee not to destroy us before "our time hath come." And our father the holy man said unto them, "I "know that my GOD hath sent you so that I may make an end of myself. "Nevertheless I lay an undertaking upon you, and upon those who shall "come after you, even though my GOD hath sent you into the desert to "slay my children, not to slay the sinner, who lacketh righteousness, for "the tree which is without fruit is required, and men do not accept (*or*, "touch) the foolish man who is without wisdom, and let this be a law and "an ordinance to you for ever." And they all said, "We agree, and this "shall be unto us even as thou sayest."]

CHAPTER CIX.

HOW TAKLA HÂYMÂNÔT BECAME GRIEVOUSLY SICK AND DIED, AND HOW HIS SOUL WAS RECEIVED BY THE LORD CHRIST AND TAKEN UP TO HEAVEN WITH GREAT GLORY AND HONOUR.

(Fol. 159*a*. 1) And after he had said these things, on the seventeenth day of the month of ʾAB, which is the seventh day of AUGUST according to the ROMANS, and the twenty-fourth day according to the EGYPTIANS, on that same day the sickness waxed sore upon him, [Page 94] and he was nigh unto death; and his sons who were standing round about him wept. And his cell was surrounded with light, and there filled the place a beautiful odour which filched away the senses, and made the soul to fly away until the monks were filled with dismay.

Then a certain nun said (Fol. 159*a*. 2) unto him hastily, "O our father, "forgive us, for we have sinned against thee;" and our father the holy man TAKLA HÂYMÂNÔT said, "Whether ye have committed sin wittingly or "unwittingly, GOD shall forgive you." And again the nun said unto him, "That which is bound shall, at thy word, be loosed, O our father." And our father the holy man TAKLA HÂYMÂNÔT said, "That which is bound, "from man even unto four-footed creatures and the creeping things of the "desert, shall be loosed, and the mouths of the beasts of the desert and "of the birds (Fol. 159*a*. 3) of the air which are fettered shall be opened "for eighteen years;" and that nun, wishing to be wise, put forth toil and labour both on their behalf and on ours, and after this they all went out from the cell by reason of their great fear.

Then our LORD JESUS CHRIST appeared unto him, with her who gave Him birth, the VIRGIN MARY, and with MICHAEL, and GABRIEL, and with the Four-and-twenty priests of heaven, (and they had their censers in their hands), and with multitudes (Fol. 159*b*. 1) of the angels of heaven,

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ነ፡የውሀቱ፡ወሃይ
ማኖቱ፤ወገብረ፡ዘ
ይኤድሞ፡ለእግዚ
አብሔር፥ወኀደገ፡
እምድኅሬሁ፡ዘር

አ፡ቡሩክ፡ወስመ፡
ክቡረ፡ዘይትናገሩ፡
ቦቱ፡ውሉድ፡ደኃራ
ውያን፥ወተቀብረ፡
ሥጋሁ፡በሰላም፡
ብፁዓን፡እሙንቱ፡
እለ፡የአምርዎ፥
ወእለ፡ይሠረገው
በፍቁሩ፡ሰገብሩ፡
ተክለ፡ሃይማኖት፡

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ረስይዎ፡አበ፡ሥኑ
ት፡ለአቡነ፡ኢልሳ
ዕ፡በከመ፡ይቤ፡አቡ
ነ፡ኆዱስ፡ተክለ፡ሃ
ይማኖት፡ደቂቁኒ፡
አዕረፉ፡እለ፡ጸው
ዐ፡አስማቲሆሙ፡
ወኍልቆሙ፡፲ወ
፬፥ወእምድኅረ፡
ቀበርዎ፡ለአቡነ፡
ቅዱስ፡ተክለ፡ሃይማ
ኖት፡ ሶበ፡ነጸሩ፡
ኀበ፡ገራህቶሙ፡
አልቦ፡ዘረከቡ፡በ
ሊያሙ፤እስመ፡ፈ
ጸሙ፡አራዊት፡ወ
ዘበልሁ፡በይእቲ፡
ዕለት፡ስጕርድ፡ወ
ሶመት፡ኮነ፡፹መ
ደበ፡፡አእዋፍኒ፡አ

Takla Hâymânôt dies of the pestilence on the seventeenth day of the month 'Ab, and the Lord Christ receives his soul in the presence of Michael and Gabriel. In the upper portion of the picture are the crowns which the saint laid up for himself by his good works.

(*See chapter CIX.*).

some of whom were carrying torches (?) of light, and some vessels which gave out sweet scents and lamps. And it came to pass that when our father the holy man TAKLA HÂYMÂNÔT saw our REDEEMER, he did homage unto Him, kneeling down before Him; and he was perfect in respect of his body, as if his thigh had not been broken, and he had no knowledge of his great suffering by reason of the greatness of his joy. And our REDEEMER said unto him, "O My beloved one, all thy labour and all thine "affliction are written down in JERUSALEM as a memorial of thee;" and when the voice (Fol. 159*b*. 2) of our REDEEMER had uttered these words, the soul of our father the holy man TAKLA HÂYMÂNÔT went forth from his body. Then our LORD JESUS CHRIST took it, and kissed it (see Plate CVI), and said unto it, "O pure and holy soul, come thou to Me." And as the soul was ascending into heaven, the angels were offering unto it offerings of praise; some said, "The death of the righteous man is precious in the "sight of GOD," and others said, "He who toiled in this world shall live "for ever, and he shall not see (Fol. 159*b*. 3) corruption;" and others said, "This is the day which GOD hath made, let us rejoice and be glad in it." And multitudes of the host of heaven sang praises in the words of DAVID, and said, "Hallelujah! Glory be unto God in the heavens and may there "be peace on earth to him that hath pleasure in man."

And whilst they were saying these things, they brought his soul before the throne of the FATHER, and it did homage there, and then they took it and brought it into its everlasting inheritance, to the place which it had seen during its life. Then our (Fol. 160*a*. 1) REDEEMER said unto it, "O My beloved one, accept this palace of the kingdom, which it hath "not entered into the minds of the children of men to conceive;" and then He arrayed it in the apparel of the kingdom, wherein was a tongue of fire which was endowed with speech by the DEITY, and He crowned him with seven crowns of light, each one of which was ornamented with a cross. And He said unto him, "Of these crowns the first is given thee for thy

"orthodox faith, and the second because thou didst go about teaching it, "and the third because thou didst shed thy blood, and the fourth because "thou didst destroy the wicked, (Fol. 160*a*. 2), and the fifth because thou "didst make a pilgrimage to JERUSALEM, and the sixth because thy thigh-"bone broke through standing [upon it overmuch], and the fifth for thy "fasting and thy right mind." And He appointed him over five kingdoms in heaven, and over fifteen cities of Paradise, even as He had promised him before, and He made him to sit upon a glorious throne which was exceedingly lofty. Now the sons of the holy man were lamenting sorely, for they had lost their spiritual father and their divine shepherd; and they made him ready for burial, and they buried him (Fol. 160*a*. 3) with the singing of Psalms and spiritual songs according to the manner in which it is right to bury priests, and they said, "How can we magnify "worthily one whose greatness is so exalted? How can we honour wor-"thily one whose honour is so great? How can we exalt worthily one "who is so greatly exalted? And how can we ascribe holiness adequately "to one who is so holy, and who was [so] faithful to his GOD?" And his memory for good standeth, and the odour thereof was like unto that of pure perfumes, and his name was like unto sweet honey in the mouth of everyone; during his lifetime he never committed any act which was alien [to God], and he was holy (Fol. 160*b*. 1) from the womb of his mother, and he was beloved both by GOD and man, and holiness was ascribed unto him because of his longsuffering and faith, and because he did that which was gratifying to GOD. He left behind him a blessed (Fol. 160*b*. 2) seed, and a glorious name which was spoken of by the children who came after him, and his body was buried in peace. Blessed are those who knew him, and those who were adorned by his love, in the sight of his servant TAKLA HÂYMÂNÔT.

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መዐልት፡አኅጉ
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ንስሳ፡

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ተ፡ሙታን፡ሳዕለ፡
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ሃ፡ወፈትሕዎ፡እመ
ግነዙ፡ወተስእል
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ዕሌሁ፡ወይቤሉ
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ስተ፡ቤቱ፡ለአቡነ፡
ቅዱስ፡ተክለ፡ሃይ
ማኖት፡ወርኢክዎ፡
ሎቱ፡በስብሐት፡
ዘኢይትከሀል፡ይ
ትናገር፡ልሳነ፡መ
ዋቲ፡ወአልቦ፡ዘይ

ምዕ፡፻፲፩፡፡ወዘሣ
ልከት፡ዕለት፡እም
ዘ፡አዕረፈ፡አቡነ፡
ቅዱስ፡ተክለ፡ሃይ
ማኖት፡ሞተ፡፩ኢያ
ቆን፡ወቅዱስ፡ውእ

ቱ፡በኀሩቱ፡ወወል
ደ፡እኅተ፡አቡሁ፡ው
እቱ፡ለአቡነ፡ቅዱ
ስ፡ተክለ፡ሃይማኖ
ት፡ወስሙ፡አምደ፡
መስቀል፡ወገነዝ

I. Abbâ Elisha is appointed the successor of Takla Hâymânôt by the monks. (*See chapter CIX.*

II. The birds and beasts devouring the crops in the fields of the monastery of Takla Hâymânôt, in accordance with the loosing by him of the ban which he had laid upon them. (*See chapter CIX*)

CHAPTER CX.

HOW ABBÂ ELISHA WAS APPOINTED TO SUCCEED TAKLA HÂYMÂNÔT IN THE MONASTERY, AND HOW, THOUGH THE WILD BIRDS SPARED THE GRAIN, THE HYENAS DEVOURED THE CATTLE.

(Fol. 160*b*. 3) And after these things the brethren appointed ABBÂ ELISHA to the headship of the (see Plate CVII) monastery, and, even according to the words of our father the holy man TAKLA HÂYMÂNÔT, his children, whom he had designated by their names, died; and they were in number fourteen. And after they had buried our father the holy man TAKLA HÂYMÂNÔT, they looked at their fields and pastures, and they found that there was in them no creature which devoured the crops, for the wild animals and creeping things had come to an end. Now the beans and the onions which they ate in former times were eighty measures full. And the birds troubled them exceedingly according to their wont, (Fol. 161*a*. 1) and during the day the hyenas (Fol. 161*a*. 2) destroyed the asses and the cattle.

CHAPTER CXI.

HOW 'AMDA MASḲAL WAS PERMITTED TO SEE AFTER DEATH THE STATE OF GLORY IN WHICH TAKLA HÂYMÂNÔT LIVED, AND HOW HE RETURNED TO EARTH FOR A SHORT TIME IN ORDER TO DECLARE IT.

And it came to pass that three days after our father the holy man TAKLA HÂYMÂNÔT had gone to his rest, there died a certain deacon who was a holy man by reason of his goodness; and he was the nephew of our father the holy man TAKLA HÂYMÂNÔT, and his name was 'AMDA MASḲAL, and they made him ready for burial, (Fol. 161*a*. 3) and they took him and buried him. Now after the prayer for the dead which was

ምፅ፡ ፻ ፲ ፪ ፡ ወእም
ዝ፡ ገብሩ፡ አርዳኢሁ፡
በከመ፡ ተአዘዙ፡
ወአንበርዎ፡ ለአቡ
ነ፡ ፈልጶስ፡ ዲበ፡ መ
ንበረ፡ አቡነ፡ ቅዱስ፡
ተከለ፡ ሃይማኖት፡
ወበድልው፡ ረከበ፡
ዝንቱ፡ ጸጋ፡ እስመ፡

በሳዕሊሁ፡ አስተር
አየ፡ ዕበየ፡ ጽድቁ፡
ለአቡነ፡ ቅዱስ፡ ተ
ከለ፡ ሃይማኖት፡፡
ወእምኒሁ፡ ወፅኡ፡
፲ ወ ፪ ኖሎት፡ ክር
ስቶሳውያን፡ እለ፡
ያረትዑ፡ ፍኖተ፡ ቃ
ል፡ ዘበአማን፡ ወአ

ብዝኁ፡ ትምህር
ተ፡ አሚን፡ ወሰበ
ኩ፡ ብዙኃተ፡ አህጉ
ራተ፡ ወወለዱ፡ መ
ሃይምናነ፡ እለ፡ ይ
ትሜሰሉ፡ አባግዓ፡
ወመራዕየ፡ ሠናያ
ነ፡ እለ፡ ይትባዝኁ፡
በሙፋሪሆሙ፡ ወ
ይትረአዩ፡ ውስተ፡
ሠናይ፡ ጺኦት፡ ወ
ረሰይዋ፡ ለምድረ፡
ሸዋ፡ ክልልተ፡ በግ
ይማኖት፡ ዝንቱ
ስ፡ አቡነ፡ ፈልጶስ፡
ኮኖሙ፡ ርእስ፡ በአ
ምሳለ፡ ጲጥሮስ፡ ሊ
ቀ፡ ሐዋርያት፡ በት
እዛዘ፡ ክቡር ጳጳስ፡ ወበ
ትእዛዘ፡ ንጉሥ፡ ወ
በእንተዝ፡ ተሠርዓ፡

I. The dead deacon comes to life and declares that he has seen Takla Hâymânôt in great glory in heaven. (*See chapter CXI*).

II. Takla Hâymânôt in his mansion in heaven addressing 'Amda Masḳal the deacon. (*See chapter CXI*).

said over him was ended, the body moved itself, and they set him free from his funeral wrappings, (see Plate CVIII) and asked him questions about the things which had happened to him. And he said unto them:— "I died, even as ye see, and the [angels] made me to stand in the "presence of the GOD of righteousness, and from there they took me into "the mansion of our father the holy man TAKLA HÂYMÂNÔT. And "I saw him in a state of glory which mortal tongue is unable to de- "scribe, (Fol. 161*b*. 1) and neither the lightning flash, nor the light of the "sun, can be compared to the brilliance of the appearance of his city; and "his crown shone seven times brighter than the sun, and it is impossible "for me to describe fully his majesty which I saw. And he spake unto me, saying, 'Go thou and say unto my children, ELISHA shall come "'unto me, and PHILIP shall sit upon my throne, and in his days the fame "'and renown of my name shall go forth into all the world. And say "'unto them also, Behold, GOD hath given unto me (Fol. 161*b*. 2) a city "'of light, and a royal palace which is ready [to live in]. And, as I have "'already told you, ye shall tell the generation which is to come, so that "'the people thereof may perform the commemoration of me, and they "'shall come hither.' And again he said unto me, 'The royal palace which "'thou seest above is my grave, and in this condition it shall remain until "'the coming of my GOD, and no destruction shall come upon the place "'of my monument; these things shall ye declare unto the generation which "'shall come.' In this wise did the GOD (Fol. 161*b*. 3) of righteousness "command [me]. Then I rose up and I related unto them these things." Now when the voice of the angel of the deacon had made an end [of speaking], the deacon died, and they buried him. And these things were ended three months before our father ELISHA died; may his prayer and blessing be with his beloved one TAKLA HÂYMÂNÔT, and with his beloved wife . . . . . for ever and for ever! Amen. And Amen. So be it. So be it.

ከመ፡ይፅጥኑ፡መታ
ብረ፡አቡሆሙ፡በ
በፅብራቶሙ፤ወይ
ግበሩ፡ተዝካሮ፡በ
ፍቅር፡ተጋቢኦሙ፤
እምበሐውርቲሆ
ሙ፡ኖላዊሂ፡ካል
እ፡ኢይሠየም፡ው
ስተ፡ኵሉ፡በሐውር
ተ፡ዳሞት፡ወሸዋ፡
ዘኢኮነ፡እምቤቶ፡
አቡነ፡ቅዱስ፡ተክ
ለ፡ሃይማኖት፡ወከመ
ዝ፡ሥሩዕ፡በግዘት፡
በመዋዕለ፡አቡነ፡
ቅዱስ፡ፊልቆስ፡ሊ
ቀ፡ኖሎት፤ውእቱ
ሰ፡እምድኅረ፡ኢሠ
ነየ፡ምግቦ፡በምግ
ባር፡ሠናይ፡ወበሃ
ይማኖት፡ርትዕት፤

ኮነ፡ሰማዕተ፡በእ
ንተ፡ክርስቶስ፤በ
ምንዳቤ፡ወበተቀ
ሥፎ፡በሙታሔ፡
ወበተሰዶ፡እስከ፡
አዕረፈ፡ኅበ፡ተሰ
ደ፡ጸሎቶሙ፡ወበ
ረከቶሙ፡ሀብተ፡
ፃማሆሙኒ፡ወት
ንብልኖ፡ረድኢቶ
ሙ፡ለእሉ፡፫እበ
ው፡አባ፡ተክለ፡ሃ
ይማኖት፡ወአባ፡ኢ

ልሳዕ፡መፍቀራ፡
ጸሎት፡ወአባ፡ፊ
ልቆስ፡ለባኢ፡ትዕ
ግሥት፡ድንግል፡
ወሰማዕት፡ተሀሉ፡
ምክሌን፡ወኢት
ኦትት፡በኵሉ፡ጊዜ
ወበኵሉ፡ሰዓት፡
ወፈድፋደሰ፡ትባ
ልሆ፡እሞተ፡ነፍስ፡
ለግብረ፡እግዚአብ
ሔሮ፡ተክለ፡ሃይማ
ኖት፡ለዓለመ፡ዓ፡አ፡

Abbâ Philip is made head of the monastery of Takla Hâymânôt in the room of Abbâ Elisha, deceased.
(*See chapter CXII*).

CHAPTER CXII.

HOW ABBÂ PHILIP WAS APPOINTED TO THE HEADSHIP OF THE MONASTERY OF TAKLA HÂYMÂNÔT, AND HOW HE ESTABLISHED MEMORIAL SERVICES, AND HOW AFTER SUFFERING PERSECUTION HE DIED A MARTYR'S DEATH.

(Fol. 162*a*. 1) Then the disciples of TAKLA HÂYMÂNÔT did as they had been commanded, and they made our father PHILIP to occupy the throne (see Plate CIX) of our father the holy man TAKLA HÂYMÂNÔT, and through his merit he acquired such grace that [Page 96] (Fol. 162*a*. 2) there appeared in him the majesty of the righteousness of our father the holy man TAKLA HÂYMÂNÔT. And from him there went forth twelve Christian shepherds who made straight the way of the WORD in very truth; (Fol. 162*a*. 3) and they multiplied the miracles of the truth, and they preached [the GOSPEL] in many cities, and they begot believers who were like unto lambs, and unto a fair flock, which multiplied themselves in their pastures (*or*, fields); and the outcome of their deeds which they made men to see was good, and they made the country of SHAWÂ to be crowned with faith. And this man our father PHILIP was unto them a head, even as PETER was the head of the Apostles, by the command of the PÂPÂ (*i. e.*, the Bishop), and by the command of the King. And because of this thing it was ordained (Fol. 162*b*. 1) that they should burn incense at the tomb of their father in turns, and they celebrated with love the commemoration of their father, and they gathered themselves together from all districts [so to do]; and in all the countries of SHAWÂ and DÂMÔT they appointed no shepherd who was not from the house of our father the holy man TAKLA HÂYMÂNÔT, and this was the ordinance which obtained throughout the district in the days of our father the holy man PHILIP, the chief of the shepherds. And it came to pass that after this man, by means of his fair labours and orthodox faith, had administered the affairs

of the monastery successfully, (Fol. 162*b*. 2) he became a martyr for CHRIST's sake, and he endured tribulation, and torture, and imprisonment, and persecution, until he died through the same. May the prayer and the blessing, which is the gift of their labours and of the preaching of their disciples, of these three fathers, ABBÂ TAKLA HÂYMÂNÔT, and ABBÂ ELISHA, (Fol. 162*b*. 3) the lover of prayer, and ABBÂ PHILIP, who was clothed with patient endurance, the virgin and martyr, be with us, and may it never depart from us at any time or season; and may it especially deliver from death the soul of the servant of God, TAKLA HÂYMÂNÔT, for ever and ever! Amen.

CHAPTER CXIII.

THE CHRONOLOGY OF THE LIFE OF TAKLA HÂYMÂNÔT.

(Fol. 163*a*. 1) Now the number of the years of the life of our father the holy man TAKLA HÂYMÂNÔT was ninety and nine years and eight months. He lived twenty-two years in his father's house, and three years in KATATÂ, seven months in WÎFÂT, twelve years in DÂMÔT, ten years in ʾAMḤARÂ, ten years in ḤAYAḲ, (*i. e.*, on the coast of a lake), twelve years in DÂMÔ, one year in wandering about among the deserts of TEGRÊ and in making a pilgrimage to JERUSALEM, one month in DÂDÂ, and he lived the life of a recluse in the desert of ʾASBÔ (Fol. 163*a*. 2) for twenty-nine years. And thus he brought his life to an end at a good old age, and although he was old in years he contended in the ascetic life with the vigour of a young man; and he continued to please GOD until he died. And the life of your aged father was pure, (Fol. 163*a*. 3) and sincere, and acceptable [unto GOD], and good; and he was [as] the light of the sun, and as a treasure-house for the poor, and as a pearl of great price. He was anointed with the blood of the martyrs of ʾADÔNÂYA (*i. e.*, GOD), and his form was dried

ምዕ፡፻፲፫፡ወኮነ፡ተ
ልቁ፡ዓመታቲሁ፡
ለአቡነ፡ቅዱስ፡ተ
ክለ፡ሃይማኖት፡፯
ወ፱ዓመታተ፡ወ
፰አውራኃ፡ወከ
መዝ፡ነበረ፡፳ወ፪
ዓመተ፡በቤተ፡አ
ቡሁ፡ወ፫ዓመተ፡
በከተታ፡ወ፯አ
ውራኃ፡በዊሩት፡
፲ወ፪ዓመተ፡በዳ
ሞት፡፲አመተ፡በአ
ምሐራ፡፲ዓመተ፡
በሐይቅ፡፲ወ፪ዓመ
ተ፡በዳሞ፡ወ፩ዓመ
ተ፡በዑይተ፡ገዳማ
ተ፡ትግራ፡ወበንግ
ደተ፡ኢየሩሳሌም
ወ፩ወርኃ፡በዳዳ፡
፳ወ፱ዓመተ፡ከዊ
ኖ፡ዝጉሃ፡በገዳመ፡
አስቦ፤ወከመዝ፡
ፈጸመ፡ሕይወቶ፡
በርስዕ፡ሠናይ፡ወ
በዕርግና፡ጥሉል፡
እንዘ፡ውርዝው፡ለ
ተጋድሎ፡ወነበረ፡
እንዘ፡ያሠምሮ፡ለ
እግዚአብሔር፡
እስከ፡አመ፡አዕረ
ፈ፡ዝውእቱ፡ሕይ
ወተ፡አቡከሙ፡አ
ረጋይ፡ንጡፍ፡ወጽ
ብረ፡እግዚአብሔር፡
ኑይ፡ሥሙር፡ወኅቶ
ይ፡ብርሃነ፡ፀሐይ፡ወ
መዝገበ፡ነዳይ፡ዕንቁ
ባሕርይ፡ቅቡዓ፡ደ
ም፡ስማዕተ፡አዎናይ፤
ይቡስ፡መልከስ፡በቀ
ረ፡ከረምት፡ወዋዕየ
ሐጋይ፤ከቡረ፡እጽም
በቀዊመ፡መዐልት፡
ወለያልይ፡ኃይለ፡ጸ
ሎቱ፡ያንጽሖ፡እም
ጌጋይ፡ወይዕቀቦ፡እ
ምኵሉ፡እኩይ፡ለገ
ተከለ፡ሃይማኖት፡አ፡

The Holy Spirit descending upon the grave of Takla Hâymânôt.
(*See chapter CXIV*).

up by the cold of winter, and by the heat of summer, and his [thigh]-bone was broken because of his standing upright both by day and by night. May the might of his prayer purify the servant of GOD, TAKLA HÂYMÂNÔT, from error, and preserve him from evil! Amen.

CHAPTER CXIV.

HOW TWO MONKS OF TAKLA HÂYMÂNÔT WENT TO JERUSALEM AND REBUKED MATTHEW THE ARCHBISHOP BY MEANS OF A MIRACLE, IN THE PERFORMANCE OF WHICH THE ARCHBISHOP'S VINEYARD WAS MADE TO DRY UP.

(Fol. 163*b*. 1) And from this point [in our discourse], and onwards, we will stablish the testimony concerning the place where his sepulchral monument stood, and shew how GOD completed the covenant which He had given unto His servant, our father the holy man TAKLA HÂYMÂNÔT. And MATTHEW, the Archbishop of ALEXANDRIA, said, "O my children, "O ye Bishops and Governors of the Church, know ye that the priests of "the place (*i. e.*, shrine) of the bones of the holy man TAKLA HÂYMÂNÔT "shall not take precedence of you. For continually I see the HOLY SPIRIT "descending (see Plate CX) upon that spot at the time when the OFFER-"ING is being made, and when incense is being burned therein, (Fol. 163*b*. 2) "and for this reason your OFFERING shall be made with their OFFERING, "and your incense with their incense, and your prayers with their [Page 97] "prayers, and no priest shall dissociate himself from them, and he shall "ascend the [priestly] grade along with them."

And, moreover, two monks from among the children of our father the holy man TAKLA HÂYMÂNÔT went down to JERUSALEM, and they came to the ARCHBISHOP OF ALEXANDRIA and were blessed by him. And he said unto them, "Whence are ye?" (Fol. 163*b*. 3) And they said unto

ር፡ዘውስተ፡እዲሁ፡
መንፈስነ፡ከመ፡ኢ
ሐስውነ፡ወይቤሎ
ሙ፡በእንተ፡ምን
ት፡የብሰ፡ዐፀደ፡ወ
ይንየ፡ወይቤልዎ
እንዳኢ፡በዘኮነ፡
ግብር፡ኢነእምር
ወይቤሎሙ፡ተስ
ነእልከምዎኑ፡ለ
አበ፡ምኒት፡ከመ
ቃብረ፡ተክለ፡ሃይ
ማኖት፡ወይቤልዎ
እልቦ፡አባ፡ወአስ
ተጣፍሐ፡እደዊሁ
ሊቀ፡ጳጳሳት፡ወይ
ቤ፡አእመርኩ፡ከ
መ፡በእንተ፡ዝንቱ፡
የብሰ፡ዐፀደ፡ወይን
የ፡ወይቤሎሙ፡ሊ
ቀ፡ጳጳሳት፡ለእሙ

ንቱ፡መነኮሳት፡ከ
ቡር፡ውእቱ፡ተክ
ለ፡ሃይማኖት፡በኀ
በ፡እግዚአብሔ
ር፡ወበኀበ፡መላእ
ክቲሁ፡ወበመቃ
ብሪሁኒ፡ያጼልል፡
መንፈስ፡ቅዱስ፡ወ
ትረ፡ወዘነበረሂ፡
ውስተ፡መንበሩ፡
ለተክለ፡ሃይማኖት፡
ከቡር፡ውእቱ፡ወ
ይእዚኒ፡ሑሩ፡ህየ፡

ወአልብከሙ፡ተከ
ፋ፡ድኋን፡ዘእንበለ፡
መቃብሪሁ፡ዐፀደ፡
ወይንየሂ፡ኢታማ
ስኑ፡ወተባሪኮሙ፡
እምኔሁ፡ተመይጡ
ብሔርሙ፡ወሰረ
ፀት፡ዐፀደ፡ወይኑ፡
ለሲቀ፡ጳጳሳት፡ወ
ፈረየት፡ብዙኃ፡ወ
እሙንቱ፡መነኮሳ
ት፡ነበሩ፡እንዘ፡ይ
ዜንዉ፡ዘንተ፡ ፡

The withering of the vines in the Archbishop's garden in Jerusalem under the glance of two of the monks of Takla Hâymânôt who had come to ask him to appoint an Abbot over their monastery.

(*See chapter CXIV*).

him, "We are [come] from Ethiopia." And he said unto them, "Do ye "know the place of the grave of the man of GOD, TAKLA HÂYMÂNÔT?" And they said unto him, "Yea, we know [it], and from there have we "come;" and when the Archbishop had heard this, he rose up and did homage unto them, and kissed their feet. Then he said unto them, "For "what purpose have ye come hither?" And they said unto him, "We "have come seeking the salvation of our souls." And the Archbishop cried unto them 'Woe', and said unto them, "Woe be unto the man who "knoweth not that the salvation of (Fol. 164*a*. 1) his soul hath been de- "stroyed! Cease ye [from looking for] your salvation, and pray ye for "your life, for the REDEEMER said unto TAKLA HÂYMÂNÔT, 'Whosoever "'shall be buried in the grave where thy bones are, and whosoever shall "'dwell nigh thereunto continually, shall, at the last day, pass over with "'thee in the sight of all'." And the monks marvelled at the words of the Archbishop, who said unto them, "Why do ye marvel at me? Get ye "gone, and return unto your own country;" and they said unto him, "We "will not return, but will abide with thee." (Fol. 164*a*. 2) Then the Arch- bishop said unto them, "With what handicraft are ye acquainted?" And they said unto him, "We know the handicraft of those who keep vineyards;" and the Archbishop sent them away to tend his vineyard. And it came to pass that so soon as their eyes had looked upon the vineyard, all the vines dried up (see Plate CXI) and withered, and they told the Arch- bishop of this thing; and when he heard it he was exceedingly frightened, and he called to the monks, and said unto them, "What are ye? And of "what kind of nature are ye? For they told me (Fol. 164*a*. 3) that so soon "as ye had looked upon the vineyard, it dried up and withered." And the monks said unto him, "We are poor men, and belong to the children "of TAKLA HÂYMÂNÔT." Then the Archbishop said unto them, "Had ye "been of the children of TAKLA HÂYMÂNÔT, that which was moist would "never have dried up. For did not the vineyard which was moist become

"dried up when ye looked at it? Ye are liars, and ye are not of the "children of TAKLA HÂYMÂNÔT." And they said unto him, "GOD, in "Whose hand is the spirit, (Fol. 164*b*. 1) is our witness that we have not "acted as liars unto thee;" and the Archbishop said unto them, "Where-"fore then hath my vineyard dried up?" And they said unto him, "We "have no knowledge whatsoever of how this matter hath taken place." Then the Archbishop said unto them, "Did ye say farewell unto the Abbâ "who is over the monastery of the tomb of TAKLA HÂYMÂNÔT?" And they said unto him, "There is no Abbâ [there]." And the Archbishop smote his hands together, and said, "I know that it is because of this thing "that my vineyard hath dried up;" and he (see Plate CXII) said unto those monks, (Fol. 164*b*. 2) "TAKLA HÂYMÂNÔT is honoured before GOD, and "before His angels, and the HOLY SPIRIT overshadoweth his grave con-"tinually, and whosoever sitteth upon the throne of TAKLA HÂYMÂNÔT is "honoured. And now, get ye hence, for here (Fol. 164*b*. 3) ye have no "hope of the salvation which can only be obtained at his grave; and have "ye not destroyed the vineyard?" And when the monks had been blessed by him they returned to their own country, and the vineyard of the Archbishop blossomed, and brought forth grapes in great abundance, and the monks related this story frequently.

CHAPTER CXV.

HOW A CERTAIN SOLDIER AND TWO MONKS MET AND DISCOURSED TOGETHER CONCERNING THE WONDERS WHICH WERE WROUGHT AT THE GRAVE OF TAKLA HÂYMÂNÔT, AND HOW THE HOLY SPIRIT DWELT THERE WHEN THE OFFERING WAS BEING MADE.

(Fol. 165*a*. 1) Now whilst a certain soldier of the king in the kingdom of NĔWÂYA KRĔSTÔS, that is to say SAYFA 'AR'ÂD, was journeying through the desert of WÂLÎ, he found there two monks, and he embraced

them; and they said unto him, "Where is thy country?" And he said unto them, "SHAWÂ is my country, especially that part of it which is called "GĔRÂRYÂ." And they said unto him, "Know ye him that is called TAKLA "HÂYMÂNÔT?" And he said, "Yea, I know [him], for he is my father." And they said unto him, "Hast thou ever been to his grave?" And he said unto (Fol. 165*a*. 2) them, "Yea, I have been there;" then those monks rose up, and did homage unto him, and they began to lick the dust of his feet, and they kissed his hands. And the soldier said unto them, "Wherefore [Page 98] do ye act thus, O my masters?" And they said unto him, "We know [wherefore we act thus]." And again they said unto him, "Hast thou ever made an offering in the place where are the bones "of TAKLA HÂYMÂNÔT?" And he said unto them, "Nay." And they said unto him, "Why art thou so lacking in understanding as not to make an "offering (Fol. 165*a*. 3) at the grave of the saint? Verily, we say unto "thee that we have heard from the mouth of our REDEEMER Himself that "whosoever maketh an offering at the place where are the bones of TAKLA "HÂYMÂNÔT shall never see condemnation in the judgment, and whosoever "shall be buried therein shall never see corruption. And as for ourselves, "we see the HOLY SPIRIT descending there continually, and especially "when the Offering is being offered up, and He anointeth those who make "offerings therein with unguents of a sweet-smelling savour. And the "SPIRIT of GOD (Fol. 165*b*. 1) departeth not from them either by day or by "night, and He hovereth over the tomb like a cloud of light, and even so shall "it be for ever. Blessed is he who shall dwell nigh unto it, and who shall "stand in the gates thereof, and blessed is he who shall be buried therein, "and who shall support himself upon the help thereof! There is no hope "of salvation for the men of SHAWÂ, except through the help of the prayer "of TAKLA HÂYMÂNÔT." And they told him also many hidden things, the which we may not write down (Fol. 165*b*. 2); and having said these things they disappeared from him.

Now we could produce multitudes of witnesses to the majesty and honour of the place of the bones of our father the holy man TAKLA HÂYMÂNÔT, but we refrain from so doing, in order that our discourse may not be unduly lengthy, for it is said that, "At the testimony of two or three "witnesses (Fol. 165*b*. 3) every matter shall stand."[1] May the intercession of our father the holy man TAKLA HÂYMÂNÔT, the honoured teacher, save us from the power of the Enemy and Adversary, and may it deliver us from the evil word, and from evil hap, and from the demon of the noon-day, always; and may his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER CXVI.

HOW GABRA MASḲAL WROTE THIS BOOK BY THE COMMAND OF ABBÂ PETER.

(Fol. 166*a*. 1) By the command of our father PETER, who sitteth on the throne of TAKLA HÂYMÂNÔT, and is arrayed in the purple of his righteousness, and is smitten with the arrow of love for him, this book was written, in order that [the holy man] may be with us always, and that he who is arrayed in light, and the riches of his exceeding grace may protect us, for ever and ever, Amen.

And the writing of this book was finished by the good pleasure of GOD, for Whose kingdom praise and honour are meet, and Whose NAME only (Fol. 166*a*. 2) is to be exalted. And the writer of this book GABRA MASḲAL, who though unclean by reason of his sin is pure in his faith, and is one with TAKLA HÂYMÂNÔT, saith, "O ye who read this book, "entreat GOD to forgive this scribe his transgressions, for ever and ever,

[1] II Corinthians xiii. 1.

"Amen." And on the writer of the book, and on him that caused it to be written, and on him that readeth it aloud, and on him that translateth it, and on him that hearkeneth unto the words thereof, on all of us together, may GOD, in His care, have mercy; and may GOD, Whom we praise, bestow upon us His compassion (Fol. 166*a*. 3) and mercy, and may He make us to inherit His kingdom for the sake of MARY who gave Him birth, and for the sake of all those saints who have fulfilled His good pleasure; and may He grant unto us the portion and inheritance of TAKLA HÂYMÂNÔT, our father; and may His grace and succour protect us; and may He beat down Satan and his hosts beneath our feet; especially for the sake of our father TAKLA HÂYMÂNÔT, who with right contending finished his course, for ever and ever! Amen. [Page 99]

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